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ABRIDGE FADHAAIL-E-AMAAL

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By:
Sheikhul Hadeeth, Hadhrat Moulana

Muhammad Zakariyya Kandehlwi (RA)

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Abridged Fazaail-e-Aa'maal

Compiled by:
Sheikhul Hadith Hadhrat Moulana Muhammad Zakariyyah (RA)

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Compiled by: Hadhrat Sheikh Muhammad Zakariyya (RA)

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4 Third Avenue
P.O.Box 26024
Isipingo Beach
4115
South Africa
Tel: +2731 912 2172
Fax: +2731 902 9268
E-mail: info@talimiboardkzn.org
Website: www.talimiboardkzn.org

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- For the *esaale thawaab* of the entire Ummah of Nabi (Sallallahu Alayhi Wasallam).
- Open permission is granted for the reprinting of this booklet provided it is without any alterations.
- A humble appeal is directed to readers to offer suggestions, corrections, etc. to improve the quality of this publication in the future. May Allah Ta'ala reward you for this.
- The author, translators, editors, sponsors and typesetters humbly request your duas for them, their parents, families, *mashaaikh* and *asaatiza.*

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Introduction

The Fazaail-e-Aamaal, of Hadhrat Sheikhul Hadith, Moulana Muhammad Zakariyya Khandelwi (RA), is among the most famous and well known Islamic books in the world. Allah Ta'ala has granted this book great acceptance and popularity throughout the globe. Thousands of people read this book and benefit from it. To date it has been translated into more than a dozen languages.

Last year (1432), some members of the Ta'limi Board (KZN) visited Nizaamuddeen and met one of the elders, Hadhrat Moulana Ya'qoob Saahib (daamat barakaatuhu), the ustaaz of Moulana Sa'aad Saahib (daamat barakaatuhu). Hadhrat Moulana advised them to commence the reading of the Fazaail-e-Aamaal to the children in order to encourage them to carry out the necessary aamaal (good deeds). He mentioned that we are teaching only the masaail (laws) of salaah, etc., in the makaatib but the children will not be encouraged to perform salaah by just learning the masaail. We will have to read to them the fazaail (virtues and benefits) to encourage them to perform salaah.

Hadhrat Moulana Ya'qoob Saahib (daamat barakaatuhu) also advised that the Fazaail-e-Aamaal be simplified and brought down to the level of the children so that they are encouraged to engage in Aamaal-e-Saaliha (good deeds). Therefore, in the light of Hadhrat

Moulana Ya'qoob Saahib's advice, Hadhrat Mufti Ebrahim Salejee Saahib (daamat barakaatuhu), the principal of Madrasah Taleemuddeen, initiated the simplifying of the Fazaail-e-Aamaal for the benefit of the children in the makaatib.

This book is divided into 7 parts, viz. Stories of Sahaabah, Virtues of Salaah, Virtues of reciting the Qur-aan, Virtues of zikr, Virtues of Durood Shareef, Virtues of Ramadhaan and virtues of tableegh. A part of each section should be read out and explained daily to the children. This should be done 5 minutes before they leave for home. The following order should be followed in reading this book to the children.

Monday	Stories of Sahaabah
Tuesday	Virtues of Salaah
Wednesday	Virtues of Qur-aan
Thursday	Virtues of Zikr
Friday	Virtues of Durood and Salaam

This tarteeb (sequence) should be maintained throughout the year. However once the month of Sha'baan sets in, the section on Ramadhaan should be read daily during the months of Sha'baan and Ramadhaan.

It is hoped that *Insha Allah,* by reading these Ahaadith daily to the children, the love for Deen will be created in them and they will be motivated towards doing good aamaal.

May Allah Ta'ala accept this humble effort and make it a means of attaining the everlasting pleasure of Allah Ta'ala.

Ta'limi Board (KZN)
1 Rajab 1433

حکایاتِ صحابہ

(رضی اللہ تعالیٰ عنہم اجمعین)

Stories of the Sahaabah

(Radiyallahu Anhum)

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Part One

Steadfastness in the face of Hardships

It is really very hard for the Muslims of today to imagine and much less to bear, or even attempt to bear the hardships that were experienced by Nabi (Sallallahu Alayhi Wasallam) and his illustrious companions in the path of Allah Ta'ala. Books of history are full of stories of their sufferings. It is a pity that we are so indifferent to those events and our knowledge is so poor in this regard. I open this chapter with a story about Nabi (Sallallahu Alayhi Wasallam) himself, whose name is sure to attract the blessings of Allah Ta'ala.

Nabi (Sallallahu Alayhi Wasallam) Journey to Taif

For nine years, since his selection by Allah Ta'ala for His mission, Nabi (Sallallahu Alayhi Wasallam) had been delivering the message of Allah Ta'ala in Makkah and making all-out efforts to guide and reform his community. Besides a few persons, who had either embraced Islaam, or who helped him though not accepting Islaam, all the rest in Makkah left no stone unturned in persecuting and mocking him and his followers.

His uncle Abu Talib was one of those good-hearted people who, in spite of his not entering into the fold of Islam had helped him. The following year, on the death of Abu Talib, the Qu-reysh got a free hand and therefore increased their persecution without anyone to support and protect Nabi (Sallallahu Alayhi Wasallam).

At Taif, the second biggest town of Hijaz, there lived a big clan called Banu Thaqif. Nabi (Sallallahu Alayhi Wasallam) left for Taif with the hope of winning them over to Islam, thereby providing a sanctuary for the Muslims from the persecution of the Quraish, and also establishing a base for the future propagation of Islam. On reaching Taif, Nabi (Sallallahu Alayhi Wasallam) visited the three chieftains of the clan separately, and placed before each of them the message of Allah Ta'ala, and called upon each of them to stand by his side.

Instead of accepting his message, they refused to even listen to him and not in keeping the famous Arab hospitality, each of them treated him most disrespectfully and rudely. They plainly told him that they did not like his stay in their town. As they were the heads of their clans, Nabi (Sallallahu Alayhi Wasallam) had expected a civil and friendly treatment and due courtesy in speech from them.

But one of them sneered: "Hey, Allah Ta'ala has made you a Nabi!"

The other exclaimed with ridicule: "Could Allah not lay His hand on anyone else, beside you to make him His Nabi?"

The third one mockingly remarked: "I do not want to talk to you, for if you are in fact a Nabi, then to oppose you is to invite trouble, and if you only pretend to be one, why should I talk with an impostor?"

Nabi (Sallallahu Alayhi Wasallam), who was a rock of steadfastness and perseverance, did not lose heart over this check from the chieftains and tried to approach the common people; but nobody would listen to him. Instead they asked him to clear off from their town and go wherever else he liked. When he realised that further efforts were in vain, he decided to leave the town, but they would not let him depart in peace and set the street urchins after him

to hiss, to hoot, to jeer at and to stone him. He was so much pelted with stones that his whole body was covered with blood and his shoes were clogged to his feet. He left the town in this sorrowful plight. When he was far out of the town and safe from the mob, he prayed to Allah thus:

اَللّٰهُمَّ اِلَيْكَ اَشْكُوْا ضُعْفَ قُوَّتِىْ وَقِلَّةَ حِيْلَتِيْ وَهَوَانِىْ عَلَى النَّاسِ

يَااَرْحَمَ الرَّاحِمِيْنَ ، اَنْتَ رَبُّ الْمُسْتَضْعَفِيْنَ وَاَنْتَ رَبِّىْ اِلٰى مَنْ

تَكِلُنِىْ اِلٰى بَعِيْدٍ يَّتَجَهَّمُنِىْ اَمْ اِلٰى عَدُوٍّ مَلَّكْتَهُ اَمْرِىْ اِنْ لَمْ يَكُنْ

بِكَ عَلَىَّ غَضَبٌ فَلَا اُبَالِىْ وَلٰكِنْ عَافِيَتُكَ هِىَ اَوْسَعُ لِىْ اَعُوْذُ

بِنُوْرِ وَجْهِكَ الَّذِىْ اَشْرَقَتْ لَهُ الظُّلُمَاتُ وَصَلُحَ عَلَيْهِ اَمْرُ الدُّنْيَا

وَالْاٰخِرَةِ مِنْ اَنْ تُنَزِّلَ بِىْ غَضَبَكَ اَوْ يَحُلَّ عَلَىَّ سَخَطُكَ لَكَ

الْعُتْبٰى حَتّٰى تَرْضٰى وَلَا حَوْلَ وَلَاقُوَّةَ اِلَّا بِكَ

"Oh Allah, I complain to You alone that I am weak, that I do not have any resources and that I do not hold any significance in the eyes of the people. O, Most Merciful of all those who show mercy, You are the Rabb (Lord) of the weak, and You are my own Rabb (Lord). To whom are You to going to entrust me? To a stranger who would look at me at me harshly or to an enemy, to whom You have given control over my affairs. If You are not angry with me, then I do not care for anything except that I should enjoy Your protection. I seek shelter in Your light (noor), which removes all sorts of darknesses and controls the affairs of this world and the hereafter. May it never be that you become angry with me or you are displeased with me. I must please

you until You are happy with me. There is neither strength (to refrain from evil) nor any power (to do any good) except with You."

The Heavens were moved by the Dua and Jibraeel (Alayhis Salaam) appeared before Nabi (Sallallahu Alayhi Wasallam), greeting him with Assalamu Alaikum and said: "Allah knows all that has passed between you and these people. He has deputed the angel in charge of the mountains to be at your command."

Saying this, Jibrail (Alayhis Salaam) brought the angel before Nabi (Sallallahu Alayhi Wasallam). The angel greeted Nabi (Sallallahu Alayhi Wasallam) with Assalamu Alaikum and said: "O, Nabi of Allah, I am at your service. If you wish, I can cause the mountains overlooking this town on both sides to collide with each other, so that all the people therein would be crushed to death, or you may suggest any other punishment for them."

The merciful and noble Nabi (Sallallahu Alayhi Wasallam) said: "Even if these people do not accept Islam, I do hope from Allah that there will be persons from among their progeny who would worship Allah and serve His cause."

Look at the conduct of our noble Nabi (Sallallahu Alayhi Wasallam), whom we profess to follow. We get so much irritated over a little trouble or a mere abuse from somebody that we keep on torturing them and taking revenge throughout our lives in every possible manner. Does it befit people who claim to follow the noble Nabi (Sallallahu Alayhi Wasallam)? Look, even after so much suffering at the hands of the Taif mob, he neither curses them nor does he work for any revenge, even when he has the full opportunity to do so.

Hadhrat Bilal (RA) and his sufferings

Hadhrat Bilal (RA) is one of the best known from the group of Sahaabah (RA) as the moazzin of Nabi (Sallallahu Alayhi Wasallam)'s

Musjid. He was an Abyssinian slave of a disbeliever in Makkah. Naturally, his conversion to Islam was not liked by his master and therefore, he was persecuted mercilessly. Ummayah bin Khalaf, who was the worst enemy of Islam, would make him lie down on the burning sand at midday and place a heavy stone on his breast, so that he could not even move a limb.

He would then say to him: "Renounce Islam or swelter and die."

Even under these afflictions, Bilal (RA) would exclaim: **"Ahad" - The One (Allah). "Ahad" - The One (Allah).**

He was whipped at night and with the cuts thus received, made to lie on the burning ground during the day to make him either give up Islam or to die a lingering death from the wounds. Abu Jahl, Umayyah and others, would take turns in torturing Hadhrat Bilal (RA) and get tired competing with one another in afflicting more and more painful punishment, but Hadhrat Bilal (RA) was steadfast. At last Hadhrat Abu Bakr (RA) bought his freedom and he became a free Muslim.

While Islam implicitly taught the oneness of Almighty Allah Ta'ala the Creator, the idolaters of Makkah believed in many gods and goddesses with minor godlings, therefore Hadhrat Bilal (RA) repeated: **"Ahad (The One), Ahad (The One)."**

This shows his love and devotion to Allah Ta'ala. Allah Ta'ala was so dear to him, that no amount of persecution could distract him from reciting His Holy name. It is said that the urchins of Makkah would drag him in the streets, with his words **"Ahad! Ahad!"** ringing in their wake.

Look how Allah Ta'ala rewarded his steadfastness. He had the honour of becoming the moazzin of Nabi (Sallallahu Alayhi Wasallam). He was always to remain with him at home and abroad to call out the Azaan for his Salaah. After the death of Nabi (Sallallahu Alayhi Wasallam), it became very hard for him to continue his stay in Madinah where he would miss him at every step and in every corner. He therefore left Madinah, and decided to pass the rest of his life striving in the path of Allah Ta'ala. Once he saw Nabi (Sallallahu

Alayhi Wasallam) in his dream saying to him: "O, Bilal! How is it that you never visit me?"

As soon as he got up, he set out for Madinah. On reaching Madinah, Hadhrat Hasan (RA) and Hadhrat Husain (RA), the grandsons of Nabi (Sallallahu Alayhi Wasallam), requested him to call out the Azaan. He could not refuse them, for they were very dear to him. But as soon as the Azaan was called out, the people of Madinah cried openly out of their anguish at the memory of the happy old days of Nabi (Sallallahu Alayhi Wasallam) time. Even the womenfolk came out of their houses weeping. After a few days Hadhrat Bilal (RA) left Madinah and passed away in Damascus in 20 A.H.

Hadhrat Ammaar (RA) and His Parents

Hadhrat Ammaar (RA) and his parents were also subjected to the severest afflictions. They were tormented on the scorching sands of Makkah. Nabi (Sallallahu Alayhi Wasallam) while passing by them would ask them to be patient, giving them glad tidings about Jannat. Ammaar's father Yasir (RA) died after prolonged suffering at the hands of the persecutors. His mother Sumayya (RA) was killed by Abu Jahl, who put his spear through the most private part of her body, causing her death. She had refused to leave Islam despite terrible torture in her old age. The blessed lady was the first to meet shahaadat in the cause of Islam. The first musjid in Islam was built by Ammaar (RA).

When Nabi (Sallallahu Alayhi Wasallam) emigrated to Madinah, Ammaar (RA) offered to build a structure for him where he could sit, take rest in the afternoon, and say his Salaah under its roof. He first collected the stones and then built the musjid in Quba. He fought against the enemies of Islam with great zeal and courage. Once he was fighting in a battle when he said rejoicingly:

"I am to meet my friends very soon, I am to meet Muhammad (Sallallahu Alayhi Wasallam) and his companions."

He then asked for water. He was offered some milk. He took it and said:

"I heard Nabi (Sallallahu Alayhi Wasallam) saying to me, 'Milk shall be the last drink of your worldly life.' "

He then fought till he met his noble end. He was then aged about ninety-four.

Hadhrat 'Umar's (RA) coming into Islam

Hadhrat 'Umar (RA), of whom all the Muslims are justly proud, and the disbelievers still dread, was most adamant in opposing Nabi (Sallallahu Alayhi Wasallam) and very prominent in persecuting the Muslims before he embraced Islam. One day, the Quraish in a meeting called for somebody to volunteer himself for the assassination of Nabi (Sallallahu Alayhi Wasallam). 'Umar (RA) offered himself for this job, at which everybody exclaimed: "Surely, you can do it, 'Umar!"

With sword hanging from his neck, he set out straight away on his evil mission. On his way he met Sa'ad bin Abi Waqqas of the Zuhrah clan. "Where are you going to, Umar?" inquired Sa'ad (RA).

Umar replied: "I am going to finish Muhammad."

Sa'ad (RA) warns Umar: "But don't you see that Banu Hashim, Banu Zuhrah and Banu Abde Munaf are likely to kill you in retaliation?"

'Umar (gets upset with the warning): "It seems that you also have renounced the religion of your forefathers. Let me settle with you first."

So saying, Umar drew out his sword. Sa'ad (RA), announcing his Islam, also took out his sword. They were about to start a fight when Sa'ad (RA) said: "You had better first set your own house in order. Both your sister and brother-in-law have accepted Islam."

Hearing this, Umar flew into a towering rage and turned his steps towards his sister's house. The door of the house was locked from inside and both husband and wife were receiving lessons in the Qur-aan from Hadhrat Khabbab (RA). 'Umar knocked at the door and

shouted for his sister to open it. Hearing the voice of 'Umar, Hadhrat Khabbab (RA) hid himself in some inner room forgetting to take the pages of the Holy Qur-aan with him. When the sister opened the door, 'Umar hit her on the head, saying: "O, enemy of yourself, have you also forsaken your religion."

Her head began to bleed. Umar then went inside and inquired, "What were you doing and who was the stranger I heard from outside?" His brother-in-law replied, "We were talking to each other." 'Umar said to him, "Have you also forsaken the faith of your forefathers and gone over to the new religion?" The brother-in-law replied, "But what if the new religion be the better and the true one?" 'Umar became furious and pounced on him, pulling his beard and beating him mercilessly. When the sister intervened, he smote her face so violently, that it bled most profusely.

She was, after all, 'Umar's sister, she burst out: "'Umar! We are beaten only because we have become Muslims. Listen! We are determined to die as Muslims. You are free to do whatever you like."

When 'Umar had cooled down and felt a bit ashamed over his sister's bleeding, his eyes fell on the pages of the Qur-aan left behind by Hadhrat Khabbab (RA). He said, "Alright show me, what are these?" "No," said the sister, "you are unclean and no unclean person can touch the Qur-aan." He insisted, but the sister was not prepared to allow him to touch the Qur-aan unless he washed his body. 'Umar at last gave in. He washed his body and then began to read the Qur-aan. It was Surah "Taha". He started from the beginning of the Surah, and he was a changed man altogether when he came to the verse:

اِنَّنِیۡۤ اَنَا اللّٰہُ لَاۤ اِلٰہَ اِلَّاۤ اَنَا فَاعۡبُدۡنِیۡ ۙ وَ اَقِمِ الصَّلٰوۃَ لِذِکۡرِیۡ

"Lo! I, indeed I am Allah. There is none worthy of worship save Me. So serve me and establish Salaah for My remembrance."

He said: "Alright, take me to Muhammad (Sallallahu Alayhi Wasallam)."

On hearing this, Hadhrat Khabbab (RA) came out from inside and said: "O, 'Umar! Glad tidings for you. Yesterday (on Thursday night) Nabi (Sallallahu Alayhi Wasallam) prayed to Allah Ta'ala, O, Allah strengthen Islam with either 'Umar or Abu Jahl, whomsoever You like'. It seems that his prayer has been answered in your favour."

'Umar then went to Nabi (Sallallahu Alayhi Wasallam) and embraced Islam on Friday morning. 'Umar's Islam was a terrible blow to the morale of the unbelievers, but still the Muslims were few in number and the whole country was against them. The disbelievers increased their efforts to completely wipe out the Muslims and Islam. With Umar (RA) now on their side, the Muslims started to say their Salaah in the Haram.

Hadhrat Abdullah bin Mas'ood (RA) says: "'Umar's (RA) Islam was a big victory, his emigration to Madinah a tremendous reinforcement, and his appointment as Khalifa, a great blessing for the Muslims."

Nabi (Sallallahu Alayhi Wasallam) weeping the whole night

Once Nabi (Sallallahu Alayhi Wasallam) kept weeping through the whole night, again and again repeating the following verse:

اِنۡ تُعَذِّبۡهُمۡ فَاِنَّهُمۡ عِبَادُكَ ۚ وَ اِنۡ تَغۡفِرۡ لَهُمۡ فَاِنَّكَ اَنۡتَ الۡعَزِيۡزُ الۡحَكِيۡمُ

"If You punish them, they are Your slaves; and if You forgive them, You only are the Mighty, the Wise."
(S5 : V118)

It is said about Imam Abu Hanifah (Rahmatullah alaih) that he also once wept the whole night, reciting the following verse of the Quraan in Tahajjud:

وَامْتَازُوا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ

"Seperate yourselves on this day, O you guilty." (S35 : V58)

This verse means that on the Day of Qiyaamah, the guilty will be asked to separate themselves from the good, and will not be allowed to mix with them as they were doing in the worldly life. Why should not the people with fear of Allah Ta'ala in their hearts weep in anxiety regarding which class they will belong to on that Day?

An Admonition by Hadhrat Abdullah bin Abbas (RA)

Wahab bin Munabbah says: "Abdullah bin Abbas (RA) lost his eyesight in his old age. I once led him to the Haram in Makkah, where he heard a group of people exchanging hot words among themselves. He asked me to lead him to them. He greeted them with 'Assalamu Alaikum.' They requested him to sit down, but he refused and said: 'May I tell you about people whom Allah Ta'ala holds in high esteem? These are those whom His fear has driven to absolute silence, even though they are neither helpless nor dumb. Rather they are possessors of eloquent speech and have power to speak and sense to understand. But constant glorification of Allah Ta'ala's name has so over-powered their wits that their hearts are overawed and their lips sealed. When they get established in this state, they hasten towards righteousness. Where have you people deviated from this course? After this reprimand, I never saw an assembly of even two persons in the Haram."

It is said that Hadhrat Ibne Abbas (RA) used to weep so much with Allah's fear that the tears streaming down his cheeks had left permanent marks on them.

In this story, Hadhrat Abdullah bin Abbas (RA) has prescribed a very easy way to righteousness. This is to meditate over the greatness

of Allah Ta'ala. If this is done, it becomes very easy to perform all other acts of righteousness with full sincerity. Is it so very difficult to devote a few minutes, out of the twenty four hours of a day at one's disposal, to spiritual meditation?

Hadhrat Ka'ab's (RA) Failure to Join the Battle of Tabuk

Together with the Munaafiqin who did not join in The Battle of Tabuk, there were more than eighty people from the Ansaar and an equal number from amongst the nomadic Arabs and a large number from the strangers. They themselves did not go and they encouraged others not to go as well.

لَا تَنْفِرُوْا فِي الْحَرِّ

"Don't go in the heat."

Allah Ta'ala's reply to this was:

قُلْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا

"Say, the fire of Jahannum is of more intense heat."

From amongst the Sahaabah (RA), there were only three people who failed to join Nabi (Sallallahu Alayhi Wasallam). They were Muraarah bin Rabi, Hilal bin Umayyah and Ka'ab bin Malik (RA). Muraarah (RA) had orchards of dates, laden with fruit. He convinced himself to stay behind saying:

"I have taken part in all the battles so far. What possible harm would befall the Muslims, if I miss this one?"

He feared the loss of the entire crop in his absence and this prevented him from going out. But when he realised his mistake, he gave away in charity the whole crop and garden also which had

caused him to stay behind. Hadhrat Hilal's (RA) case was different. Some of his family, who had been away for a long time, had just returned to Madinah. It was for their sake that he did not join the Battle. He had also participated in all the battles previously and thought (like Murarah (RA)) that it would not matter much if he missed just that one battle. When he came to know of the seriousness of his mistake, he made up his mind to cut off all his connections with those relatives who had been the cause of this mistake. Hadhrat Ka'ab (RA) himself explains his story in detail, which is quoted in all books of Hadith.

He says: "I had never been so well off financially as I was at the time of Tabuk. I had two she camels of my own which I never owned before. It was the habit of Nabi (Sallallahu Alayhi Wasallam) that he never disclosed the destination of his battles, but he would keep on asking about the conditions elsewhere.

But this time in view of the distance, the hot season and the strength of the enemy, he had declared his destination, so that proper preparations could be made. The number of the participants was so large that it was difficult to note down their names even, so much so, that those who were absent could hardly be noticed in the large crowd.

The gardens of Madinah were full of fruit. I intended every morning to make preparation for the journey, but somehow or the other, the days passed by and I made no progress. I was satisfied that I had all the necessary means at my disposal and that I would be ready in no time if I did once decide to do so.

I was still not yet decided when I learnt that Nabi (Sallallahu Alayhi Wasallam) had left with his companions. The idea still played in my mind that I would take a day or two to get ready and overtake the group. This delay continued till the time for Nabi (Sallallahu Alayhi Wasallam) arrival in Tabuk drew very near. I then tried to get ready but again, but somehow or the other, I did not do so. Now, when I came to look at the people left behind, I realized that there was no one in Madinah except those who had been condemned as

Munaafiqeen or had been specially allowed to stay behind for certain reasons.

On reaching Tabuk, Nabi (Sallallahu Alayhi Wasallam) inquired: 'How is it that I do not see Ka'ab?' Somebody said, 'O, Nabi of Allah: His pride in wealth and ease has caused him to stay behind.' Hadhrat Ma'az (RA) interrupted and said, "No, this is wrong. As far as our knowledge goes, he is a true Muslim. However, Nabi (Sallallahu Alayhi Wasallam) kept quiet."

Hadhrat Ka'ab (RA) says: "After a few days I heard the news of Nabi (Sallallahu Alayhi Wasallam)'s return. I was struck with grief and remorse. One after the other, good excuses entered my mind and I was sure that I could escape Nabi (Sallallahu Alayhi Wasallam) anger with one of them for the time being, and later on pray for Allah's Ta'ala forgiveness. I also sought the advice of the wise men of my family in this matter.

But when I knew that Nabi (Sallallahu Alayhi Wasallam) had actually returned, I was convinced that nothing but the truth would save me. So I decided to speak out the plain truth.

It was the noble habit of Nabi (Sallallahu Alayhi Wasallam) that whenever he returned from a journey, he would first go to the musjid and perform two rakaat 'Tahiyyatul Musjid' and then stay there for a while to meet visitors. As he sat in the musjid, the Munaafiqeen came and gave their excuses taking oaths as to why they did not accompany him on the battle. He accepted their excuses entrusting the matter to Allah Ta'ala. Just then I came and greeted him with 'salaam'.

He turned his face with a scornful smile. I begged him with the words: 'O, Nabi of Allah! You turn your face from me. By Allah! Neither am I a Munaafiq, nor do I have the least doubt in my Imaan.' He asked me to come near and I did so.

He then asked me: 'What prevented you from coming with me? Had you not purchased the she camels?' I replied: 'O, Nabi of Allah, If I were dealing with a worldly man, then I am sure that I would escape his displeasure through (seemingly) reasonable excuses, for Allah Ta'ala has gifted me with the gift of speech. But in your case, I

am sure that if I make a false statement, Allah Ta'ala would be displeased with me. On the other hand, I am sure that if I displease you by confessing the simple truth, then Allah Ta'ala would very soon make you happy with me. I, therefore, will speak the truth. By Allah, I had no excuse at all. I had never been so well to do as I was at that time."

Nabi (Sallallahu Alayhi Wasallam) remarked: 'He is speaking the truth.' He then said to me: 'You go away, Allah Ta'ala will decide about you.' When I left the musjid, many people from my clan blamed me and scolded me saying, 'Never before had you committed any wrong. If after making some good excuse for once, you had requested Nabi (Sallallahu Alayhi Wasallam) to make dua for your goodness, surely his dua would have been sufficient for you.' I asked them if there were any more people like me. They informed me that there were two other persons viz. Hilaal bin Umayyah (RA) and Muraarah bin Rabi (RA), who also had admitted their faults like me and received the same reply from Nabi (Sallallahu Alayhi Wasallam).

I knew that both of them were very good Muslims and had taken part in the Battle of Badr. Nabi (Sallallahu Alayhi Wasallam) instructed that no one should speak with the three of us."

It is a common rule that displeasure is shown where some love exists, and a warning is given when there is hope for correction. A warning to a hopeless person would be a useless effort.

Hadhrat Ka'ab (RA) continues: "Under the instructions of Nabi (Sallallahu Alayhi Wasallam), the Sahaabah (RA) completely boycotted us. Nobody was prepared to mix with or even speak to us. It seemed as if I was living in a strange land altogether. My own birth-place looked like a foreign land and my best friends behaved like strangers towards me.

'The earth, vast as it is, was closing up on me' (Al-Qur-aan IX: 113].

The thing that worried me most was that, if I died in this condition, Nabi (Sallallahu Alayhi Wasallam) would not lead my Janaaza Salaah and if Nabi (Sallallahu Alayhi Wasallam) died in the meantime, I

would be doomed forever, with no one to talk to me and with no one to make dua at my funeral. The other two companions of mine locked themselves in their houses.

I was the most daring of the three, I would go to the market, and join the Jamaat for Salaah, but nobody would talk to me. I would approach Nabi (Sallallahu Alayhi Wasallam) and say, 'Assa-lamu alaikum' and would watch eagerly to see if his lips moved in reply. After Fardh, I used to complete the Salaah by standing close to him, and I would look at him from the corner of my eye to learn if he ever cast a single glance at me. I noticed that when I was engaged in Salaah he did look at me, but when I was out of it, he would turn his face away from me."

Hadhrat Ka'ab (RA) continues: "When this boycott became too difficult for me to bear, I one day climbed up the wall of my dear cousin Qata-dah (RA), and greeted him with 'Assalamu-alaikum'. He did not return my greetings. I said to him, 'For Allah Ta'ala's sake, do answer me one question. Don't you know that I love Allah Ta'ala and His Nabi (Sallallahu Alayhi Wasallam)?' He kept quiet. I again repeated my request, but again he would not speak. When I asked for the third time, he simply said, 'Allah and His Nabi (Sallallahu Alayhi Wasallam) know best.' At this, tears flowed out of my eyes and he left me alone."

"Once, I was passing through a street of Madinah, when I noticed a Coptic Christian, who had come from Syria to sell his grain, inquiring about Kaab-bin-Malik. When the people pointed me out to him, he came and made over a letter to me from the Christian King of Ghassan. It read: 'We have come to know that your master has ill-treated you. Allah Ta'ala will not keep you in disgrace. You better come to us. We shall extend all help to you.' When I read this letter, I uttered: "Inna-lillahi-wa-Inna-ilaihi-raaji-oon" To Allah we belong and to Him is our return; and said; 'So my state of affairs (had) reached such a low point that even the Kaafirs were wishing to draw me away from Islam.' I could not imagine a calamity worse than that. I went and threw the letter into an oven. Thereafter I presented myself to Nabi (Sallallahu Alayhi Wasallam) and exclaimed: 'O, Nabi

of Allah Ta'ala! Your indifference towards me has lowered me to such an extent that even the Kafirs are building up their hopes over me."

When forty days had passed in this condition, a messenger of Nabi (Sallallahu Alayhi Wasallam)'s brought me this command: 'Be separated from your wife, ' I asked him, 'Am I to divorce her?' He replied: 'No, only be separated.' A similar message was delivered to my other two companions as well. I therefore said to my wife: 'Go to your parents and wait till Allah Ta'ala decides my case.'

Hadhrat Hilaal's (RA) wife went to Nabi (Sallallahu Alayhi Wasallam)'s and said; 'O, Nabi of Allah! Hilaal (RA) is an old man and there is nobody else to look after him. If I go away from him, he will die. If it is not very serious, kindly permit me to keep attending to him.'

Nabi (Sallallahu Alayhi Wasallam)'s replied; 'There is no harm.'

Hadhrat Ka'ab (RA) says: "It was suggested to me that I might also request Nabi (Sallallahu Alayhi Wasallam) for permission to keep my wife with me for my service, but I said; 'Hilaal is old, while I am young. I do not know what reply I shall get and, as such, I have no courage to make the request.'

Another ten days had passed and now our trial had lasted for a full fifty days. On the morning of the fiftieth day, I had performed my Fajar Salaah and was sitting on the roof of my house stricken with grief. The earth had closed upon me and life had become miserable for me. I heard an announcer from over the top of mount Sula; 'Glad tidings to you, O, Kaab.' The moment I heard this, I fell on the ground in sajdah and tears of joy rolled down my cheeks, as I understood that our test was now over.

In fact, after the Salaah that morning, Nabi (Sallallahu Alayhi Wasallam)'s had announced the Divine forgiveness for all three of us. At this, a person ran up to the top of the mountain and announced the forgiveness in a loud voice and this was the cry that had reached me. Thereafter, a rider came galloping to deliver the same happy news to me.

The clothes that I was wearing were given away as a gift, to the messenger of glad tidings. I swear by Allah Ta'ala, that I had no other

clothes in my possession at that time. I dressed up by borrowing clothes from some friend and went to Nabi (Sallallahu Alayhi Wasallam). As I entered the musjid, the people in the audience of Nabi (Sallallahu Alayhi Wasallam) ran to congratulate me. Hadhrat Abu Talha (RA) was the first to approach me. He shook my hand with such warmth that I shall never forget.

Thereafter I made salaam to Nabi (Sallallahu Alayhi Wasallam). I found his face beaming and radiant like the full moon. This was usual with him at times of extreme joy. I said to him, 'O, Nabi of Allah! I propose to give away in charity all that I possess as thanks for the acceptance of my Taubah.' He said: 'This will be too much for you. Keep a portion with you.' I agreed to keep my share of the booty that fell in our hands in the Battle of Khaibar.'

Hadhrat Ka'ab (RA) says: "It is the truth that had brought me salvation, and as such I am determined to speak nothing but the truth in the future."

The above story brings out the following outstanding characteristics of the Muslims of that time:

1. The importance of striving in the path of Allah Ta'ala. Even those who had faithfully participated in every battle, had to bear the brunt of Nabi (Sallallahu alayhi wasallam) anger when they failed to respond to Allah's Ta'ala call, even though it was for the first time in their lives.

2. Their devotion and obedience to Nabi (Sallallahu Alayhi Wasallam). For full fifty days the whole Muslim community, including their nearest and dearest ones, would not speak to the three persons, in obedience to Nabi (Sallallahu Alayhi Wasallam) orders. The three people themselves went most steadfastly through the suffering imposed on them.

3. Their strong faith. Hadhrat Ka'ab (RA) was so much perturbed when he received the letter from the Christian King, inciting him against Nabi (Sallallahu Alayhi

Wasallam). His words and his action at that time are a testimony to the strong faith in his heart.

Let us search our hearts and see how much devotion we have in fulfilling our obligations to Allah Ta'ala. Leaving aside Zakaat and Hajj, which involve the sacrifice of money, and taking the case of Salaah alone, which is the most important pillar of Islam after Imaan, how many of us are particular about it?

Hadhrat Hanzalah's (RA) Fear of Nifaq (hypocrisy)

Hadhrat Hanzalah (RA) says: "We were once with Nabi (Sallallahu Alayhi Wasallam) when he delivered a talk. Our hearts became tender, our eyes were flowing with tears, and we realised where we stood. Thereafter, I left Nabi (Sallallahu Alayhi Wasallam) and returned home. I sat with my wife and children and cracked jokes with them, and soon realised that the effect of Nabi (Sallallahu Alayhi Wasallam) talk had completely vanished from my heart.

Suddenly, it occurred to me that I was not what I had been, and I said to myself; 'O, Hanzalah! You are a Munaafiq (hypocrite - one who claims to be a muslim but hides disbelief in his heart)'. I was stricken with grief and I left my house repeating these words in sorrow; 'Hanzalah has turned Munaafiq.'

I saw Hadhrat Abu Bakr (RA) coming towards me and I said to him; 'Hanzalah has turned Munafiq.' He said; 'Subhanallah! What are you saying? Hanzalah can never be a Munaafiq.'

I explained to him: 'When we are with Nabi (Sallallahu Alayhi Wasallam) and listen to his advice about Jannat and Jahannam, we feel as if both are present before our very eyes but when we return home and are absorbed in our home and family affairs, we forget all about the Hereafter. Hadhrat Abu Bakr (RA) said: 'My case is exactly the same.'

We both went to Nabi (Sallallahu Alayhi Wasallam) and I said; 'I have turned Munaafiq, O Nabi of Allah!' He inquired about the matter, and I repeated what I had said to Hadhrat Abu Bakr (RA). Thereupon Nabi (Sallallahu Alayhi Wasallam) remarked: "By Him Who controls my life, if you could keep up the spirit aroused in you when you are with me for all times, then the Malaa'ikah would greet you whilst you are walking and in your beds. But, O, Hanzlah! This is rare! This is rare!'"

We have to attend to our personal and other worldly affairs, and therefore we cannot be pondering about the hereafter twenty-four hours of the day. According to what has been said by Nabi (Sallallahu Alayhi Wasallam), complete absorption in the Hereafter is rare, and it should not be expected by all. It is only for the Malaa'ikah to remain in the same state at all times.

In case of men, the state of their mind changes with circumstances and environments. But we can see from this story how anxious the Sahaabah (RA) were about the condition of their Imaan. Hadhrat Hanzlah (RA) suspects Nifaaq in himself when he feels that the condition of his mind at home is not the same as it is when he is with Nabi (Sallallahu Alayhi Wasallam).

Part Two

Nabi (Sallallahu Alayhi Wasallam's) dislike for gold

Rasulullah (Sallallahu alayhi wasallam) has said: "My Allah had offered to turn the mountains of Makkah into gold for me, but my dua to Him was; "O, Allah! I like to eat one day and feel hungry the next, so that I may cry before You and remember You when I am hungry; and be grateful and thankful to You and glorify You when my hunger is gone!"

We claim to follow Nabi (Sallallahu Alayhi Wasallam) and are proud of being his followers. Isn't it very important for us to follow him in practice also?

Nabi (Sallallahu Alayhi Wasallam's) Life of Abstinence (Staying away from luxuries)

Once, Nabi (Sallallahu Alayhi Wasallam) decided to stay away from his wives for one month as he was displeased with them because of something. He lived for that one month in a separate room in the upper story of his house. A story that Nabi (Sallallahu Alayhi Wasallam) had divorced his wives began floating among the Sahaabah (RA). When Hadhrat 'Umar (RA) heard of this, he came running to the musjid and found the Sahaabah (RA) sitting in groups, struck with grief over Nabi (Sallallahu Alayhi Wasallam) suffering. He went to his daughter Hafsah (RA), who was a wife of Nabi (Sallallahu Alayhi Wasallam), and found her weeping in her room. He said to her: "Why are you weeping now? Have I not been warning

you all these times to refrain from any act likely to cause displeasure to Nabi (Sallallahu Alayhi Wasallam)?"

He returned to the musjid and found some of the Sahaabah (RA) sitting near the mimbar (pulpit) and weeping. He sat there for some time, but could not sit for long due to his excessive grief. He went towards the room where Nabi (Sallallahu Alayhi Wasallam) was staying.

He found Rabah (RA), a slave, sitting on the steps. He asked him to go and ask Nabi (Sallallahu Alayhi Wasallam) if he could allow 'Umar (RA) to see him. Rabah went inside and came back to inform him that Nabi (Sallallahu Alayhi Wasallam) remained silent and said nothing. 'Umar (RA) returned to the musjid and sat near the mimbar.

The grief in his heart would not allow him any rest, and he asked Rabah (RA) to convey his request to Nabi (Sallallahu Alayhi Wasallam) for a second time. Nabi (Sallallahu Alayhi Wasallam) did not give any answer this time too. After sitting near the mimbar again, Hadhrat 'Umar (RA) for the third time requested permission to see Nabi (Sallallahu Alayhi Wasallam).

This time, permission was granted. When he was taken inside, he saw Nabi (Sallallahu Alayhi Wasallam) lying on a date leaf mat. The imprint of the crossed pattern of the mat could easily be seen on his handsome body. His pillow was a leather bag filled with the bark of the date palm.

Hadhrat 'Umar (RA) says: "I greeted him with Assalamo alaikum and asked: 'Have you divorced your wives, O, Nabi of Allah?' He answered in the negative. Much relieved, then I took up courage to remark, a bit amusingly; 'O, Nabi of Allah! We the Quraish have always been having the upper hand over our women, but in case of the Ansaar of Madinah, it is the women who have the upper hand. Our women have also been influenced by the women over here.'

I said a few more similar things which made him smile. I noticed that the contents of his room consisted of only three pieces of skin and a handful of barley lying in a corner. I looked about, but I failed to find anything else. I began to weep.

He asked; 'Why are you weeping?' I replied: 'O, Nabi of Allah! Why should I not weep? I can see the imprint of the mat's pattern on your body, and I have also noticed all your belongings that you have in this room. O, Nabi of Allah! Make dua that Allah Ta'ala may grant ample provisions for us.

The Persians and the Romans who have no true faith and do not worship Allah Ta'ala but worship their kings, the Caesar and Chosroes, presently live in gardens with streams running in their midst, but the chosen Nabi and the accepted slave of Allah Ta'ala lives in such dire poverty!' Nabi (Sallallahu Alayhi Wasallam) was resting against his pillow, but when he heard me talk like this, he sat up and said; 'O, 'Umar! Are you still in doubt about this matter? Ease and comfort in the Hereafter is much better than ease and comfort in this world.

The disbelievers are enjoying their share of the good things in this very world, whereas we have all such things in store for us in the next. I begged him: 'O, Nabi of Allah! Ask forgiveness for me. I was really in the wrong."

Look at the household possessions of the ruler in this world and in the hereafter, the beloved Nabi of Allah Ta'ala. See how he rebukes 'Umar (RA) when he asks him to make dua for some relief and comfort in this world.

Somebody asked A'ishah (Radiyallahu Anha) about the bedding of Nabi (Sallallahu Alayhi Wasallam) in her house. She said: "It consisted of a skin filled with the bark of a date-palm."

The same question was put to Hafsah (Radiyallahu Anha); she said: "It consisted of a piece of canvas, which I spread double-folded under him. Once I laid it fourfold in an effort to make it more comfortable. The next morning he asked me: 'What did you spread under me last night?' I replied: 'The same canvas, but I had four-folded it instead of the customary double fold.' He said: 'Keep it as it was before. The additional softness stands in the way of getting up for Tahajjud.'"

Now let us look around and survey the furniture of our bedrooms. We, who live in so much comfort, instead of being grateful

and more obedient to Allah Ta'ala for His bounties, never hesitate to complain of hard times.

Hadhrat Abu Hurairah (Radiyallahu Anhu) in a State of Hunger

Once, Hadhrat Abu Hurairah (RA), after wiping his nose with piece of fine cloth, said to himself: "Look at Abu Hurairah! He cleans his nose with a fine cloth today. I remember the time when he used to lie down between the mimbar (pulpit) and the house of Nabi (Sallallahu Alayhi Wasallam). People took him to be suffering from epilepsy and put their feet on his neck. But there was no sickness affecting him, other than spasms of hunger."

Hadhrat Abu Hurairah (RA) had to remain hungry for days on end. At times he was overpowered with such extreme hunger that he fell unconscious and people mistook this as attacks of epilepsy. It seems that in those days they treated epilepsy by placing a foot on the neck of the patient.

Hadhrat Abu Hurairah (RA) is one of those people who suffered from extremes of want and poverty in the early days of Islam. However, he saw better days in later years when Muslim conquests followed in succession. He was very pious, and loved very much to perform Nafl Salaah.

He had with him a bag full of date seeds. He used these seeds for his Zikr. When the bag was exhausted, his maid filled it again with date seeds. Somebody was always busy in Salaah in his house during the night; his wife and his servant taking turns with him in performing salaah.

Hadhrat Abu Bakr (Radiyallahu Anhu's) daily allowance from the Bait-ul Maal

Hadhrat Abu Bakr (RA) was a cloth merchant and lived by that trade. On the death of Nabi (Sallallahu Alayhi Wasallam), people selected him as the Khalifah. Next day, with some cloth in his arms, he was proceeding to the market as usual when Hadhrat 'Umar (RA) met him on the way.

'Umar (RA) asked: "Where are you going to, Abu Bakr?"
Abu Bakr (RA) replied: "To the market".

'Umar (RA) asked: "If you get busy with your trade, who will carry out the duties of the caliphate?"

Abu Bakr (RA) retorted: "How am I to feed my family then?"
'Umar (RA) sugested: "Let us go to Hadhrat Abu 'Ubaidah (RA) (who was In charge of Bait-ul-Mal) to fix some daily allowance for you from the Bait-ul-Mal."

They both went to Hadhrat Abu 'Ubaidah (RA) who fixed an allowance for Abu Bakr (RA) equal to that amount which was usually paid to an average Muhaajir.

Once, Hadhrat Abu Bakr's (RA) wife said to him: "I would like to have a sweet dish."

Hadhrat Abu Bakr (RA) replied: "I have no money to arrange for the dish."

His wife said: "If you permit me, I shall try to save something daily from our allowance, which will some day be sufficient to enable us to prepare the sweet dish."

He agreed and a little money was saved after many days. When his wife brought him the money to buy the sweet dish, he said: "It seems that we have received so much over and above our needs."

He deposited the savings into the Bait-ul-Mal and for the future got his allowance cut down by the amount saved by his wife.

Hadhrat A'ishah (Radiyallahu Anha) narrates: "When Hadhrat Abu Bakr (RA) was selected as Khalifah, he said to the people: 'You well know that I live by trade and the income derived is sufficient to meet my expenses. Now that I have to devote my full time to the

affairs of the state, my family allowance shall therefore be paid from the 'Bait-ul-Mal.'"

Hadhrat A'ishah (Radiyallahu Anha) says: "At the time of his death, Hadhrat Abu Bakr (RA) directed me to hand over to his successor all that was issued to him from the Bait-ul-Mal for his household needs."

It is said that Hadhrat Abu Bakr (RA) left no cash after him. Hadhrat Anas (RA) says: "Hadhrat Abu Bakr (RA) left behind a she-camel, a bowl and a servant."

According to some narrators, he also left a bedding. When all these were made over to his successor, Hadhrat 'Umar (RA), he remarked: "May Allah Ta'ala show mercy to Hadhrat Abu Bakr (RA)! He has set an example for his successors which is very hard to follow."

Nabi (Sallallahu Alayhi Wasallam's) opinion about two persons

Some people were sitting with Nabi (Sallallahu Alayhi Wasallam) when a person passed that way. Nabi (Sallallahu Alayhi Wasallam) asked the people: "What do you think of this person?"

They replied: "O, Nabi of Allah! He is of a noble lineage. By Allah, he is such that if he seeks in marriage the hand of a woman of the most well-known family, he would not be rejected. If he recommends anybody, his recommendation would be readily accepted."

Thereupon Nabi (Sallallahu Alayhi Wasallam) remained silent. A little later, another person happened to pass that way and Nabi (Sallallahu Alayhi Wasallam) put the same question to his companions about that person also.

They replied: "O, Nabi of Allah! He is a very poor Muslim. If he proposes somewhere for marriage, chances are that he will not get married. If he happens to recommend anybody, his recommendation

is not likely to be accepted. If he talks, few people would listen to him."

Thereupon Nabi (Sallallahu Alayhi Wasallam) remarked: "This second person is better than a whole lot of such persons as the first."

Belonging to a good family carries absolutely no weight with Allah Ta'ala. A poor Muslim, who is of little esteem and who commands but little respect in this world, is far nearer to Allah Ta'ala than hundreds of the so-called noblemen who, though respected and attended upon by the wordly people, are far from the path of Allah Ta'ala.

It is said in a Hadith: "It will be the end of this world when there remains not a single soul to hymn the name of Allah Ta'ala. It is by the holy name of Allah Ta'ala that the system of this universe is running."

Poverty goes with love for Nabi (Sallallahu Alayhi Wasallam)

A person came to Nabi (Sallallahu Alayhi Wasallam) and said: "O Nabi of Allah! I love you very much."

Nabi (Sallallahu Alayhi Wasallam) replied: "Think well before you say this."

The person said: "I have already given thought. I love you very much, O, Nabi of Allah."

Nabi (Sallallahu Alayhi Wasallam) again replied: "Think once again before you declare such a thing."

The person insisted: "I still love you very much, O, Nabi of Allah."

Nabi (Sallallahu Alayhi Wasallam) then said: "Well, if you are sincere in what you say, then be prepared to face difficuties and hard times coming to you from all directions, for it follows all those who love me as swiftly as water running down-stream."

That is why we find the Sahaabah (RA) mostly living a life of poverty. Similarly, the great Muhaddithin, Sufi's and Ulama, lived from hand to mouth throughout their lives.

The Al-Ambar Expedition

Nabi (Sallallahu Alayhi Wasallam) sent an army of three hundred men towards the sea-shore, under the command of Hadhrat Abu Ubaidah (RA) in 8 A.H. He gave them a bag full of dates for their food. They had hardly been out for fifteen days when they ran short of food.

In order to provide the Mujahideen with food, Hadhrat Qais (RA) began buying three camels daily from his own men to feed them, with a promise to pay on return to Madinah. The Amir, seeing that the slaughter of camels would deprive the party of their only means of transport, prohibited him from doing so.

He collected the dates that had been left with each person and stored them in a bag. He would give one date to each man as his daily share. When Hadhrat Jabir (RA) later on narrated this story to the people, one person from the audience inquired: "How did you manage to live upon one date only for the whole day?"

He replied: "When the whole stock was exhausted, we longed even for that one date. We were on the verge of starvation. We moistened the dry tree-leaves with water and ate them."

When they reached this stage, Allah Ta'ala had mercy on them, for He always brings ease after every hardship, provided it is endured patiently. A big fish known as "Ambar" was thrown out of the sea for them. The fish was so big that they lived on it for eighteen days altogether.

They also filled their bags with the remaining portion, which lasted them right up to Madinah. When the episode was narrated to Nabi (Sallallahu Alayhi Wasallam), he said: "The fish was a provision arranged for you by Allah Ta'ala."

Difficulties and hardships are not uncommon in this world to the people of Allah Ta'ala; these are bound to come.

Nabi (Sallallahu Alayhi Wasallam) says: "The worst trials in this world are reserved for the Ambiyaa, then for those who are next to them, and then for those who are best of the rest."

The trial of a person depends on his nearness to Allah Ta'ala. He bestows solace and comfort by His Grace and Mercy after each trial. Look how much our ancestors in Islam have suffered in the path of Allah Ta'ala. They had to live on leaves of trees, starve and shed their blood in the service of the true Deen, which we now fail to preserve.

Part Four

Piety and Scrupulousness

The habits and character of the Sahaabah (RA), as a whole, are worth following, as they were the people specially chosen and selected by Allah Ta'ala to be the companions of His beloved Nabi (Sallallahu Alayhi Wasallam).

Nabi (Sallallahu Alayhi Wasallam) says: "I have been sent in the best period of human history."

The time of Nabi (Sallallahu Alayhi Wasallam) was itself a blessed period, and the people favoured with his company were really the cream of that age.

Nabi (Sallallahu Alayhi Wasallam's) Sleepless Night

Once, Nabi (Sallallahu Alayhi Wasallam) spent a sleepless night. He would turn from side to side and could not sleep. His wife asked him: "O, Nabi of Allah! Why can't you get sleep?"

He responded: "A date was lying about. I took it up and ate it, in case it should be wasted. Now I am troubled that it might be from Sadaqah."

Most probably the date belonged to Nabi (Sallallahu Alayhi Wasallam) himself, but because people sent him their Sadaqah as well (for distribution), he could not sleep with the worry that it might be from Sadaqah. This is the perfection in honesty from the master himself that he could not sleep because of a suspicion in his mind. How would it go with those who claim themselves to be the slaves of that very master but indulge in usury (interest), corruption, theft, plunder and every other type of 'haraam' business without the least conscience?

Hadhrat Umar (Radiyallhu Anhu) vomits out milk of Sadaqah

A person once brought some milk for Hadhrat Umar (RA). When he took it, he noted its funny taste and asked the person as to how he had obtained the milk.

The person replied: "The camels given in Sadaqah were grazing in the desert, and the attendants gave me this milk out of what they got from them."

Upon this, Hadhrat Umar (RA) put his hand in his throat and vomited all that he had taken.

These God-fearing people not only totally abstained from 'haraam' food, but were most anxious to avoid any doubtful morsel

finding its way inside them. They would not dare take anything that was 'haraam', which is so usual these days.

Nabi (Sallallahu Alayhi Wasallam's) verdict about haraam food

Nabi (Sallallahu Alayhi Wasallam) once said: "As Allah Ta'ala Himself is above all faults, He therefore blesses with His grace only the pure things. He instructed the Muslims, what He has laid down for His Ambiyaa alayhimus salaam. He says in the Holy Qur-aan:

يَاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ وَ اعْمَلُوْا صَالِحًا ؕ اِنِّیْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ

"O! You Ambiyaa, Eat of the good things and do right. Lo! I am aware of what you do." (XXIII: 51)

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ

O! You, who believe, eat of the good things where-with we have provided you." (II: 172)

Then Nabi (Sallallahu Alayhi Wasallam) mentioned about a person who is a traveler with untidy hair and dusty clothes, raising his hands towards the heaven, he calls out: "O, Allah! O, Allah!" but his food, drink and dress are all from haraam sources. So, Allah Ta'ala would never listen to him and would not answer his duas, even though his outward condition showed him to be deserving.

People wonder why the Duas of the Muslims are not always fulfilled by Allah Ta'ala. The reason is easy enough to understand in the light of the above Hadith.

Allah Ta'ala does sometimes grant the dua of even a Kafir (not to mention the dua or requests of a sinful Muslim). It is particularly the dua of a pious person that is seldom rejected. That is the reason why people generally seek the Duas of such pious persons for themselves.

Therefore, those who wish to have their duas accepted must abstain from haraam. No wise person would like to run the risk of his duas being rejected.

Part Five

Devotion to Salaah

Salaah is the most important forms of all worship. In fact, it is the first and foremost item to be reckoned for on the Day of Qiyaamah.

Nabi (Sallallahu Alayhi Wasallam) is reported to have said: "Salaah is the only way of differentiation between Kufr and Islam."

There are many Ahaadith about Salaah, which I have collected in a separate book.

Blessings of Nafl (non-obligatory) Salaah

Nabi (Sallallahu Alayhi Wasallam) reported that Allah Ta'ala told him: "My anger descends upon a person who bears ill-will towards My friends, and only those are blessed with My love who punctually carry out Fardh (obligatory) injunctions. A person keeps on advancing in my esteem through nafl, till I choose him as 'My beloved'. I then become his ear by which he listens, his eye by which he looks, his hands by which he holds, and his feet by which he walks (i.e. his listening, looking, holding and walking are according to My

wishes and commands, and he would never even dream of using any part of his body in any action against My commands). If such a person asks for anything, I grant it to him and if he seeks My protection, I do protect him."

Those people are really blessed who, after performing their Fardh, are in the habit of observing Nafl abundantly. May Allah Ta'ala give me and all my friends the strength to earn this blessing.

Nabi (Sallallahu Alayhi Wasallam) spends the whole night in Salaah

A certain person asked A'ishah (RA): "Tell me something noteworthy concerning Nabi (Sallallahu Alayhi Wasallam)."

She answered: "There was nothing which was not unusual about him. Everything he did was noteworthy. One night he came and lay down beside me. After sometime, he got up saying, 'Now let me pray to my Lord, the Sustainer'."

With this, he stood up in Salaah, humbling himself before his Creator with such sincerity that tears rolled down his cheeks to his beard and on to his chest. He then bowed for Ruku' and Sajdah, and his tears flowed down as fast as before and after raising his head from his Sajdah, he continued weeping in this manner till Hadhrat Bilal (RA) announced the approach of Fajr Salaah.

I pleaded with him: "O, Nabi of Allah! you are sinless, as Allah (RA) has in His kindness, forgiven your each and every sin (even if committed) in the past and which may happen in the life to come (XLVIII: 2) and still you grieve so much."

Nabi (Sallallahu Alayhi Wasallam) replied: "Why should I then not be a grateful slave of Allah Ta'ala?" He then added, "Why should I not be praying like this when Allah Ta'ala has today revealed to me these verses?"

اِنَّ فِیْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّیْلِ وَالنَّهَارِ لَاٰیٰتٍ لِّاُولِی الْاَلْبَابِ ۙ
الَّذِیْنَ یَذْكُرُوْنَ اللّٰهَ قِیٰمًا وَّقُعُوْدًا وَّعَلٰی جُنُوْبِهِمْ

Verily in the creation of the Heavens and the Earth, and in the alternating of night and day, are signs (of His Sovereignty) for men of understanding. They who remember Allah, standing, sitting and reclining . . . (S3:V190-191)

It has been reported in many Ahaadith that Nabi (Sallallahu Alayhi Wasallam) feet would get swollen because of his very long ra-kaats in Salaah. People tried to reason with him: "O, Nabi of Allah! You are sinless and you still labour so hard!"

He would reply: "Should I not be a grateful slave of my Allah Ta'ala, then?"

Salaah of a Few Eminent Sahaabah

Hadhrat Mujahid (RA), describing the Salaah of Hadhrat Abu Bakr (RA) and that of Hadhrat Abdullah bin Zubair (RA), says: "They stood in Salaah motionless like pieces of timber stuck in the ground."

'Ulama agree that Hadhrat Abdullah bin Zubair (RA) learnt to say his Salaah from Hadhrat Abu Bakr (RA), who in turn learnt it direct from Nabi (Sallallahu Alayhi Wasallam).

It is said, about Hadhrat Abdullah bin Zubair (RA), that he remained in Sajdah for so long and kept so motionless therein, that birds would come and perch on his back. He would sometimes remain in Sajdah or Ruku' all night long. During an attack against him, a missile came and hit the wall of the musjid where he was saying his Salaah. A piece of stone flew from the wall and passed inbetween his beard and throat. He neither cut his Salaah short, nor was he the least disturbed.

Once he was saying his Salaah while his son Hashim was sleeping near him. A snake fell from the ceiling and coiled around the child. The child woke up and shrieked and the whole household gathered around him. They killed the snake after a great hue and cry. In the meanwhile Ibne Zubair (RA), calm and quiet, remained engaged in his Salaah. When he had completed his Salaah, he asked his wife: "What was the noise that I heard during my Salaah?"

His wife exclaimed: "May Allah Ta'ala have mercy on you! The child's life was in danger and you took least notice of it."

His answer was: "Had I turned my attention to anything else, what would have remained of my Salaah?"

Hadhrat 'Umar (RA) was stabbed at the close of his career and the same wound caused his death. He bled profusely and remained unconscious for long periods. But when he was informed of the time of Salaah, he would perform it in that very condition, and say: "There is no portion in Islam for the person who discards Salaah."

Hadhrat Uthman (RA) would remain in Salaah all night long, finishing the whole Qur-aan in one rakaat.

It is reported that Hadhrat Ali (RA) would turn pale and tremble at the time of Salaah. Somebody asked him the reason, and he said: "It is the time to discharge the trust which Allah Ta'ala offered to the Heavens and the Earth and the hills, but they shrank from bearing it and I have assumed it."

Somebody asked Khalaf-bin-Ayub: "Don't the flies annoy you in your Salaah?"

His answer was: "Even the sinful people patiently bear the lashes given by the government and afterwards boast of their endurance. Why should I be made to jump about by mere flies when standing in the presence of my Lord?"

When Muslim bin Yasaar stood up for Salaah, he said to his family members: "You may keep on talking, I shall not be knowing what you talk."

Once he was saying his Salaah in the Jaami' musjid of Basrah. A portion of the musjid wall fell down with a crash and everybody ran for safety, but he never even heard the noise.

Somebody asked Haatim Asam as to how he performed his Salaah. He replied: "When the time for Salaah comes, I perform my Wudhu and go to the place where I have to say my Salaah. I sit down for some time till all the parts of my body are relaxed. I then stand up for Salaah, visualising the Ka'bah in front of me, imagining my feet upon the Bridge of Siraat, with Jannat to my right and Jahannum to my left and Izraa-eel (angel of death) close behind me and thinking that it may be my last Salaah. I then say my Salaah with full sincerity and devotion. I thereafter finish my Salaah between fear and hope about its acceptance.

Salaah of a Muhaajir and an Ansaari keeping watch

While returning from a battle, Nabi (Sallallahu Alayhi Wasallam) happened to halt for the night at some place. He inquired: "Who would keep watch over the camp tonight?"

Hadhrat Ammar bin Yasir (RA) of the Mu-hajirin and Hadhrat Abbaad bin Bishr (RA) of the Ansaar offered their services. Both of them were posted to watch from a hill-top against any possible night attack by the enemy.

Abbaad (RA) said to Ammar (RA): "Let us keep watch and sleep turn by turn. In the first half of the night I shall keep awake, while you go to sleep. In the next half, you may keep watch while I go to sleep."

Hadhrat Ammar (RA) agreed and went to sleep and Hadhrat Abbaad (RA) started his Salaah. An enemy scout made him out in the dark from a distance and shot an arrow at him. Seeing that he made no movement, he shot another and still another arrow at him. Hadhrat Abbaad (RA) drew out and threw away each arrow as it struck him and at last awakened his companion. The enemy fled when he saw them both together, fearing that there may be many more of them. Hadhrat Ammar (RA) noticed Hadhrat Abbaad (RA) bleeding from three places.

He said: "Subhanallah! Why did you not awake me up earlier?" Hadhrat Abbaad (RA) replied: "I had started reciting Surah 'Kahf in my Salaah. I did not like to cut it short, but when I was struck by the third arrow, I was greatly concerned that my death might cause danger to Nabi (Sallallahu Alayhi Wasallam). I therefore finished the Salaah and awakened you. Was it not for this fear, I would not have gone to Ruku' before finishing the Surah, even if I had been killed."

Look at the devotion of the Sahaabah (RA) to Salaah. One arrow after another is piercing Hadhrat Abbaad's (RA) body and he is bleeding profusely, but is not prepared to sacrifice the pleasure of reciting the Qur-aan in his Salaah. On the other hand, the bite of a wasp, nay of a mosquito, is sufficient to distract us from our Salaah.

According to the Hanafiyyah School of thought, Wudhu breaks with bleeding, while according to the Sha-fi'iyyah it does not. It is just possible that Hadhrat Abbaad (RA) might be having the latter view or that this point was not an issue until then.

Sahaabah's (RA) stopping business at the time of Salaah

Hadhrat Abdullah bin 'Umar (RA) once visited the marketplace. He noticed that at the time of Salaah, everybody closed his shop and went to the musjid.

He remarked: "These are people about whom Allah Ta'ala has remarked:

رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّ لَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَ اِقَامِ الصَّلٰوةِ وَ اِيْتَآءِ الزَّكٰوةِ ۙ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَ الْاَبْصَارُ

"Men, whom neither business nor sale distracts from remembrance of Allah, and establishing Salaah and paying of Zakaat. They fear a day when hearts and

eyeballs will be overturned. (ie. The Day ofQiyaamah) (SXXIV: V37)"

Hadhrat Ibn Abbas (RA) says: "These people were completely absorbed in their business, but when they heard Azaan, they left everything and rushed towards the musjid."

He once remarked: "By Allah, they were such businessmen whose trade did not stop them from the remembrance of Allah Ta'ala."

Hadhrat Abdullah bin Mas'ood (RA) once happend to be in the marketplace when the Azaan was called out. He noticed everybody leaving their shops and proceeding to the musjid.

He remarked: "These are surely the persons of whom Allah Ta'ala says:

رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّ لَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَ اِقَامِ الصَّلٰوةِ وَ اِيْتَآءِ الزَّكٰوةِ ۙ

"Men, whom neither business nor sale distracts from remembrance of Allah, and establishing Salaah and paying of Zakaat. (SXXIV: V37)"

Another Hadith says: "When all the people shall be gathered on the Day of Qiyaamah, it will be asked, 'Who are those who glorified Allah Ta'ala in good and bad times?' A group will arise and enter Jannat without any questions. Again it will be asked, 'Who are those who kept away from their beds and passed their nights in worshipping Allah.' Another group will arise and enter Jannat without any questions. The Malaaikah will ask yet again, 'Where are those whom business did not stop from remembering Allah Ta'ala', and yet another group will arise and enter Jannat without any questions. After these three groups have departed, questioning would start for the rest of the people."

Nabi (Sallallahu Alayhi Wasallam) company in Jannat

Rabee'ah (RA) narrates: "I used to remain in the khidmat (service) of Nabi (Sallallahu Alayhi Wasallam) at night. I would keep water, miswaak, Musalla (praying mat), etc., ready for his Tahajjud Salaah. Once he, being very pleased with my services, asked me, 'what would you wish most?' I replied, 'O, Nabi of Allah, I wish your company in Jannat.' He asked me if there was anything else I wished for, but I replied, 'This is the only thing I wished for.' Upon this, he remarked, 'All right, you should help me by frequently prostrating in Salaah.'"

Here is a lesson for us. We should not depend on verbal duas alone, but should also make some practical effort to gain our object. The best of all efforts is Salaah. It would also be wrong to depend entirely on the duas of the Auliyaa and the pious people alone. This is a world of cause and effect and no doubt, Allah Ta'ala sometimes in his wisdom and might does bring into effect things for which there is no visible and physical cause, but this happens on very rare occasions. Regarding our worldly matters, we make all possible efforts and never depend on duas alone. So as far as the gains of Hereafter are concerned, we should also try our best to adhere to the practical aspects of our deen. Neither should verbal dua be regarded as the only factor which counts, nor, like a fatalist, leave everything to taqdeer. No doubt, the duas of pious people and lovers of Allah Ta'ala have their due effect, but they only go to boost our own sincere efforts and even Nabi (Sallallahu Alayhi Wasallam) asked Rabee'ah (RA) to "help" him by prostrating frequently (i.e., saying Salaah in his leisure hours too).

Part Six

Sympathy and Self-Sacrifice

The Sahaabah (RA), as a class, were an example of righteousness. They attained a standard that is rather difficult to copy in a modern society. We would be fortunate if we really attain even a portion of their character. Some of their qualities are peculiarly their own and self-sacrifice is one of these. Allah Ta'ala has made a mention of this in the Holy Qur-aan in these words.

يُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۭ

"They prefer others above themselves, even though they are themselves in need. (SLIX : V9)."

Feeding the guest in darkness

A Sahaabi (RA) came to Nabi (Sallallahu Alayhi Wasallam) and complained of hunger and suffering. At that time Nabi (Sallallahu Alayhi Wasallam) had nothing on hand, or in his home to feed him.

He asked the Sahaabah (RA): "Would anybody entertain him as a guest on my behalf tonight?"

One of the Ansaar said: "O, Nabi of Allah! I will do that."
The Ansaari took the person to his house and instructed his wife: "Look here, this man is a guest of Nabi (Sallallahu Alayhi Wasallam). We will entertain him as best as we can and won't spare anything in doing so."

The wife replied: "By Allah! I have no food in the house, except a very little which is just enough for the children."

The Ansaari said: "You put the children to sleep without feeding them, while I sit with the guest over the small meal. When we start

eating, put out the lamp pretending to set it right so that the guest may not become aware of my not sharing the meal with him."

The scheme worked out nicely and the whole family, including the children, stayed hungry to enable the guest to eat to his fill. It was over this incident that Allah Ta'ala revealed the verse:

يُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۭ

"They prefer others above themselves, even though they are themselves in need. (SLIX: V9)."

There are quite a number of similar incidents about the Sahaabah (RA). The following is one of these:

Hadhrat 'Umar (RA) trying to emulate Hadhrat Abu Bakr (RA)

Hadhrat 'Umar (RA) narrates: "Once Nabi (Sallallahu Alayhi Wasallam) asked for contributions in the path of Allah Ta'ala. In those days, I was in possession of some wealth. I thought to myself that, 'Time and again Hadhrat Abu Bakr (RA) has beat me in spending for the sake of Allah Ta'ala. I shall by the Grace of Allah Ta'ala beat him this time because I have in my possesion some wealth to spend'. I went home happy with the idea. I divided my wealth into exactly two equal parts. One half I left for my family and with the other half I rejoined Nabi (Sallallahu Alayhi Wasallam).

Nabi (Sallallahu Alayhi Wasallam) asked me: 'Did you leave anything for your family, 'Umar?'

'Yes, O Nabi of Allah,' I replied.

'How much 'Umar?' asked Nabi (Sallallahu Alayhi Wasallam).

'Exactly one-half,' I replied.

In the meantime, Hadhrat Abu Bakr (RA) came along with his contribution. It became apparent that he had brought everything that he had possessed.

Nabi (Sallallahu Alayhi Wasallam) asked Hadhrat Abu Bakr (RA): 'What did you leave for your family, Abu Bakr?'

Hadhrat Abu Bakr (RA) replied: 'I have left Allah and His Nabi (Sallallahu Alayhi Wasallam) for them.' "

Hadhrat 'Umar (RA) says that on that day he admitted to himself that he could never hope to beat Hadhrat Abu Bakr (RA).

***Allah says in his Holy Book,* "Compete with one another in good works (V:48)."**

Such healthy emulation in sacrifice is therefore quite desirable and welcome. This incident happened at the time of the Tabuk expedition, when the Sahaabah (RA) in response to Nabi (Sallallahu Alayhi Wasallam) appeal for help contributed beyond their means. This has already been mentioned in part two. May Allah Ta'ala grant them the best rewards on behalf of all the Muslims!

جَزَاهُمُ اللّٰهُ عَنَّا وَعَنْ سَآئِرِ الْمُسْلِمِيْنَ اَحْسَنَ الْجَزَآءِ

Sahaabah (RA) dying thirsty for others

Hadhrat Abu-Jahm-bin-Huzaifah (RA) narrates:

"During the battle of Yarmuk, I went out in search of my cousin, who was in the forefront of the fight. I also took some water with me for him. I found him in the very thick of battle, in the last throes of death. I advanced to help him with the little water I had, but as I reached him, another sorely wounded soldier beside him gave a groan. My cousin turned his face and indicated to me to take the water to that person first.

I went to this other person with the water. He turned out to be Hishaam bin Abil Aas (RA), but I had hardly reached him, when I heard the groan of yet another person lying not very far off. Hisham (RA) motioned me in his direction. Unfortunately, before I could approach him, he had breathed his last. I hurried back to Hishaam (RA) and found him dead as well. Thereupon, I hurried as fast as I

could to my cousin and in the meantime he had also joined the other two (ie. He had also passed away).

اِنَّا لِلّٰہِ وَ اِنَّآ اِلَیْہِ رٰجِعُوْنَ

Many incidents of such self-denial and heroic sacrifice is recorded in the books of Hadith. This is the height of self-sacrifice, that each dying person should forego quenching his own thirst in favour of his other needy brother. May Allah Ta'ala bless their souls with His choicest favours for their sacrifice for others, even at the time of death, when a person very seldomly has the sense to make a choice.

The Story of the Goat's Head

Hadhrat Ibn Umar (RA) says: "One of the Sahaabah (RA) received a goat's head as a present. He thought of a neighbour who had a larger family and was in greater need of it than himself and presented the goat's head to him. This brother, on receiving the present, remembered yet another person whom he considered even more deserving than himself and sent the head to him. The goat's head is thus said to have changed hands no less than seven times and finally came back to the original person from whom the circulation had started."

From this story we learn that in spite of how poor and needy the Sahaabah (RA) were, yet they preferred others above themselves.

Part Seven

Valour and Heroism

Fear of death was unknown to the Sahaabah (RA). Therefore, they were fearless and brave. A person who can face death can meet all situations. There was neither love for wealth nor any fear for the enemy. I wish I could also have this quality from these true heroes.

Hadhrat Ali's (RA) bravery in the battle of Uhud

The neglect of Nabi (Sallallahu Alayhi Wasallam) orders changed the victory at Uhud into a temporary defeat, the details of which we have already seen in Chapter I. That was a very hard time for the Muslims. They were simply caught between the two groups of the enemy and many were killed. Nabi (Sallallahu Alayhi Wasallam) himself was surrounded by the enemy, who spread the rumour that he had died. Most of the Sahaabah (RA) lost their senses at this rumour and that was the main cause of their confusion.

Hadhrat Ali (RA) says: "We were surrounded by the enemy and I could not see Nabi (Sallallahu Alayhi Wasallam). I first searched for him among the living and then among the dead, but I could not find him. I said to myself that, 'It is impossible for him to run away from

the battle-field. It seems that Allah Ta'ala is angry with us due to our sins and he has raised him up to the heavens. There is no way left for me except to jump into the enemy lines and fight till I am killed.' I therefore attacked the enemy, clearing them with my sword, till I caught sight of Nabi (Sallallahu Alayhi Wasallam). I was very happy and was sure that Allah Ta'ala had been protecting him through His Malaaikah. I approached him and stood by his side. Meanwhile a group of the enemy advanced to attack Nabi (Sallallahu Alayhi Wasallam). He said to me, 'Ali go and stop them.' I fought and drove them away single-handed, killing quite a few of them. After this, yet another group came to attack him. He again called out, 'Ali go and stop them.' I fought with that group again single handed and put them to their heels."

It was on this occasion that Hadhrat Jibraeel عليه السلام came and praised Hadhrat Ali (RA) for his bravery and his devotion to Nabi (Sallallahu Alayhi Wasallam). Nabi (Sallallahu Alayhi Wasallam) said:

اِنَّهُ مِنِّیْ وَاَنَا مِنْهُ

"Ali belongs to me and I belong to him." At this, Hadhrat Jibraeel عليه السلام remarked:

وَاَنَا مِنْكُمَا

"I belong to you both."

Look at the bravery of Hadhrat Ali (RA). When he is unable to find Nabi (Sallallahu Alayhi Wasallam), he jumps into the enemy lines single-handed. This shows his extreme love and devotion to Nabi (Sallallahu Alayhi Wasallam).

Hadhrat Amr bin Jamooh's (RA) wish for shahaadat

'Amr bin Jamooh (RA) was lame. He had four sons, who often remained in the company of Nabi (Sallallahu Alayhi Wasallam) and took part in many battles. In Uhud, Amr (RA) desired to join the battle.

People said to him:"You are excused, as you are lame. You need not go to the battle."

He replied: "How sad that my sons go to Jannat and I stay behind."

His wife also wanted him to fight and get martyred, so that she might have the honour of being the widow of a martyr. To encourage him, she said to him: "I do not believe that people have stopped you from going. It seems that you are yourself afraid to go to the battlefield."

Hearing this, Hadhrat 'Amr (RA) equipped himself with weapons and, facing Qiblah, prayed to Allah Ta'ala:

اللّٰهُمَّ لَاتَرُدَّنِیْ اِلیٰ اَهْلِیْ

"O, Allah! Let me not come back to my family again."

He then went to Nabi (Sallallahu Alayhi Wasallam) and said: "I had always wished for martyrdom, but my people have always been stopping me from going to the battlefield. O, Nabi of Allah! I cannot hold back my desire any more. Do permit me to join the battle. I hope to walk in Jannat with my lame foot."

Nabi (Sallallahu Alayhi Wasallam) said to him: "You have an excuse. There is no harm if you stay behind."

However he still insisted, and at last Nabi (Sallallahu Alayhi Wasallam) allowed him to fight. Hadhrat Abu Talha (RA) says: "I saw 'Amr (RA) fighting. He walked proudly and said, 'By Allah! I am fond

of Jannat'. One of his sons was following him at his heels. The father and the son fought till both of them were killed.

His wife, on hearing of the death of her husband and son, came with a camel to fetch their bodies. It is said that when the bodies were loaded on the camel, it refused to stand up. When it was made to stand up after great beating, it would not go to Madinah and would turn towards Uhud, again and again. When Nabi (Sallallahu Alayhi Wasallam) was informed of this, he said: "The camel is commanded to do that. Did 'Amr (RA) say anything at the time of leaving his home?"

His wife informed Nabi (Sallallahu Alayhi Wasallam) that he had prayed to Allah Ta'ala, facing Qiblah:

اللّٰهُمَّ لَاتَرُدَّنِیْ اِلیٰ اَهْلِیْ

"O Allah! Do not return me to my family"

Nabi (Sallallahu Alayhi Wasallam) said: "This is why the camel is refusing to go towards his home."

Look at Hadhrat 'Amr's (RA) desire to die in the path of Allah Ta'ala. It was their love and devotion for Allah Ta'ala and his Nabi (Sallallahu Alayhi Wasallam) that led the Sahaabah (RA) to the height of success. Even after his death, 'Amr (RA) wanted to remain in the battle-field and therefore the camel refused to take his body back to Madinah.

Hadhrat Sa'ad's (RA) message to Rustam

Hadhrat 'Umar (RA) himself wanted to lead the army in the Iraq expedition. There were several days of discussions separately among the common people and among the leaders, whether Amir-ul-Mominin should lead the expedition or stay in Madinah to direct the operations and arrange reinforcements from the headquarters. The common people were in favour of the former, and the leaders in favour of the latter alternative. Somebody mentioned the name of

Hadhrat Sa'ad bin Abi Waqqaas (RA) as a replacement for Hadhrat Umar (RA) to command the expedition. Both the groups agreed and it was decided that Hadhrat Sa'ad (RA) should lead the expedition and Hadhrat Umar (RA) would stay behind in Madinah.

Hadhrat Sa'ad (RA) was very brave and considered to be one of the heroes of Arabia. Iraq was a part of the Persian Empire and Yazdjard was the Emperor at that time. He sent for one of his best generals named Rustam and ordered him to stop the Muslim advance. Rustam tried to avoid going to the battlefront because of his fear of the Muslims. He requested the Emperor again and again to keep him back, saying: "I shall make arrangements to send off reinforcements and shall be of use to your Majesty at the time of counsel." The Emperor did not agree and he had to go to the battlefield.

When Hadhrat Sa'ad (RA) was about to leave Madinah, Hadhrat Umar (RA) gave him the following instructions: "O, Sa'ad! Let this fact not deceive you that you are one of the trusted companions of Nabi (Sallallahu Alayhi Wasallam) and that people call you his uncle. Allah Ta'ala does not prevent evil with evil, but He prevents evil with good. Allah Ta'ala has no relationship with His creation. All men, high and low, are equal before Him, for all are His creation and He is their only Rabb. One can win His favours only through devotion to His service. Remember that the Sunnat of Nabi (Sallallahu Alayhi Wasallam) is the only correct way of doing things. You are going on a very heavy task. You can only fulfil this by following the truth. Encourage good habits in yourself and your companions. Choose the fear of Allah Ta'ala as your chief asset, for this will lead you to His obedience and prevent you from His disobedience. Obedience to Allah's Ta'ala command is for those who hate this world and love the Hereafter."

Sa'ad (RA) faced the heavy odds with full confidence in Allah Ta'ala. When both the armies were ready to fight, he sent a message to Rustam, which read:

فَاِنَّ مَعِیَ قَوْمًا یُّحِبُّوْنَ الْمَوْتَ کَمَا یُحِبُّوْنَ الْاَعَاجِمُ الْخَمْرَ

"Rustam! There are people with me to whom death (in the path of Allah Ta'ala) is more attractive than is wine to the people in your army."

Ask the people who are addicted to liquor, how much they love to taste it. The Sahaabah (RA) loved to meet death in the Path of Allah Ta'ala even more. This was the chief cause of their success.

Expedition to Moota

Of the messengers that Nabi (Sallallahu Alayhi Wasallam) sent to different kings, inviting them to Islam, one was sent to the King of Busra through Hadhrat Haris bin Umair Azdi (RA). When Hadhrat Haris (RA) reached Moota, he was killed by Sharjeel Ghassani, one of the governors of Caesar. The murder of the envoy (messenger) was against all laws.

Nabi (Sallallahu Alayhi Wasallam) was naturally very much upset when the news reached him. He collected an army, 3 000-strong in number, to advance against the enemy. Nabi (Sallallahu Alayhi Wasallam) said, "Hadhrat Zaid bin Harithah (RA) will command the army, If Zaid (RA) is killed, then Ja'far bin Abi Talib (RA) will be your Amir and if he is also martyred, then Abdullah bin Rawahah (RA) will take the command. If he also dies, then you can select a commander from among yourselves."

A Jew, who was listening to this, said: "All the three must die. This is exactly how the earlier Ambiyaa used to prophesy."

Nabi (Sallallahu Alayhi Wasallam) gave Hadhrat Zaid (RA) a white flag made by himself. He then accompanied the army for some distance out of Madinah and made Dua for them saying: "May Allah Ta'ala bring you back safely and victoriously. May He guard you against all evils."

At that moment Hadhrat Abdullah bin Rawahah (RA), who was also a poet, recited three couplets, which meant: "I only wish forgiveness of my sins and a sword to cause my blood to gush out like water from a fountain, or a spear to pierce me through my liver and

my stomach. When people pass my grave they should say: 'May you, who have died for Allah's Ta'ala cause, be successful and do well. You are really successful and prosperous.'"

Sharjeel received the news about this army. He prepared himself to meet them with an army, 100 000 strong. When they proceeded further, they heard the rumour that the Caesar himself was coming with another army of 100 000 men to help Sharjeel. The Sahaabah (RA) hesitated whether they should face such heavy odds or consult Nabi (Sallallahu Alayhi Wasallam) for further instructions.

At this Hadhrat Abdullah bin Rawahah (RA) called aloud: "Friends! What are you worried about? What are you here for? You are here to be martyred. We have never fought on the basis of our strength in arms and numbers. We have always fought on the strength of Islam, through which Allah Ta'ala has honoured us. You are sure of one of the two successes, Victory or Martyrdom."

After being encouraged by Hadhrat Abdullah bin Rawahah (RA), the Sahaabah (RA) decided to advance till they faced the Christian army in the battlefield of Moota. Hadhrat Zaid (RA), with the flag in his hand, directed the field operations. A fierce battle raged and Sharjeel's brother was killed in action. Sharjeel himself fled from the field and took shelter in a fort. He sent a message to the Caesar, who immediately dispatched an army, which was 200 000 strong. The Muslims were fighting against very heavy odds.

Hadhrat Zaid (RA) was killed and the flag was taken over by Hadhrat Ja'far (RA). He intentionally disabled his horse to dismiss any idea of returning home from the battlefield. He then recited a few couplets, which meant: "O, people! What a beautiful place Jannat is. How wonderful is its approach! How fine and how cool is its water. The Roman's doom is at hand. I must finish them all."

With flag in one hand and sword in the other, he jumped into the enemy lines. The enemy cut his right hand, which held the flag. He at once transferred it to his left hand. When that was cut off, he held the flag in his teeth and supported it with his bleeding arms. His body was cut into two by somebody from behind and he fell dead. He was thirty-three years old at that time.

Hadhrat Abdullah bin Umar says: "When we removed him from the battle-field, we counted as many as ninety wounds on his body, all on the front."

When Hadhrat Ja'far (RA) was killed, Hadhrat Abdullah bin Rawahah (RA) was eating a piece of meat in a corner of the battle-field. He had been hungry for three days. On hearing about the death of Hadhrat Ja'far (RA), he threw away that piece of meat, saying to himself: "Abdullah! You are busy in eating, while Ja'far has reached Jannat."

He took the flag and began to fight. His finger was severely injured and hung loose. He placed the hanging finger under his foot and tore it off from the hand, and then rushed forward. Knowing that the Muslims were fighting against very heavy odds and his own weakness, he paused for a moment. He at once recovered from his despair and said to himself: "O, Heart! What makes you wait now? Is it for the love of wife? If so, then I divorce her this very moment. Is it for the slaves? Then I set them all free. Is it for the garden? I give it over in Sadaqah."

He then recited a few couplets, which meant: "O, Abdullah! You have to go down after all; whether you do it willingly or unwillingly. You have had enough of peace. O you, who are only a drop of dirty fluid! See how the disbelievers are attacking the Muslims. Why does Jannat not attract you? Even if you are not killed in this battle, remember you have to die one day."

He then got down from his horse. Meanwhile his cousin brought him a piece of meat, saying, "You have had neither food nor sleep for many days. Eat this and take a little rest before you fight."

He held the slice and was about to eat it when he heard an uproar of the enemy's attack from one direction. He at once threw away the slice and jumped into the crowd, striking with his sword till he was killed.

The history of Sahaabah (RA) is full of stories which show that worldly pleasures were nothing in their eyes, and their only concern was to get success in the Hereafter.

Part Eight

Zeal for Knowledge

Hadhrat Mu'sab bin Umair (RA) carries out Tabligh

A story about Hadhrat Mus'ab bin Umair (RA) has already been given in Chapter VII. When the first group of people from Madinah embraced Islam in Mina, Nabi (Sallallahu Alayhi Wasallam) sent Hadhrat Mus'ab bin Umair (RA) to go with them to Madinah to teach Islam and preach to others. He remained busy all the time in teaching the Qur-aan and other Islamic practices to the people. He stayed with Hadhrat As'ad bin Zararah (RA) and was known as 'Muqree' (the teacher).

Sa'd bin Ma'az and Usaid bin Hudhairiyah, who were among the chiefs of Madinah, did not like Hadhrat Mus'ab's (RA) activities.

Sa'd said to Usaid: "You go to As'ad and tell him that we do not approve of him bringing a stranger to Madinah, who will mislead the poor and simple people of the town."

Usaid went to Hadhrat As'ad (RA) and talked to him very harshly.

Hadhrat As'ad (RA) said to him: "You listen to him first and if you like his teachings, you may accept them; if not, you have every right to criticize and stop him."

Usaid agreed to it. Hadhrat Mus'ab (RA) then explained the virtues of Islam and recited a few verses of the Holy Qur-aan before him.

Usaid said: "These teachings are excellent and these verses are simply beautiful. How do you admit a person to your religion?"

Hadhrat Mus'ab (RA) said: "You take a bath, put on clean clothes and recite the Kalimah."

Usaid immediately followed these instructions and embraced Islam. He then went to Sa'd and brought him to Hadhrat Mus'ab (RA) to listen to his Tabligh. Sa'd also embraced Islam. As soon as Sa'd had accepted Islam, he went to the people of his clan (Banu Ash-hal) and said to them: "What type of person do you think I am?"

They replied: "You are the best and the noblest of the clan."

He then said: "I have vowed not to talk to your men and women until you all embrace Islam and believe in Muhammad (Sallallahu Alayhi Wasallam)."

All the men and women of Banu Ash-hal tribe embraced Islam there and then. Hadhrat Mus'ab (RA) began to teach and train them in Islam.

When somebody embraced Islam, then he immediately began to preach it. Every one of them considered it compulsory upon himself to preach and teach to others what he knew about Islam. His trade, farm or occupation did not stop him from Tabligh.

Hadhrat 'Ubayy bin Ka'ab (RA) Teaches Hadith

Hadhrat Ubayy bin Ka'ab (RA) is one of the most famous Sahaabah and was an expert in the recitation of the Qur-aan. Very few Arabs were educated before Islam, and he was one of them. Nabi (Sallallahu Alayhi Wasallam) used to read out the revealed Qur-aan to him. He

memorised the Qur-aan during the life time of Nabi (Sallallahu Alayhi Wasallam) and had a thorough understanding of it.

Nabi (Sallallahu alayhi wasallam)is reported to have said: "Hadhrat Ubayy bin Ka'ab (RA) is the greatest Qari of my Ummat."

He used to finish the entire Qur-aan in eight nights in Tahajjud Salaah.

Nabi (Sallallahu Alayhi Wasallam) once said to him: "I have been commanded by Allah Ta'ala to recite the Qur-aan to you."

He said: "O, Nabi of Allah! Did Allah Ta'ala mention me by my name?"

Nabi (Sallallahu Alayhi Wasallam) replied: "Yes, He mentioned you by your name."

Tears began to roll down his cheeks with extreme joy.

Hadhrat Jundub bin Abdullah (RA) says: "When I went to Madinah to gain knowledge, I found that people were sitting in groups and each group was handed over to a teacher. In one of the groups I saw a person, dressed in two sheets of cloth, teaching Hadith and looking like a traveler. I asked the people, 'Who is this person?' They said, 'He is our respected Imam, Hadhrat Ubayy bin Ka'ab (RA).' When he finished teaching, I followed him to his house. He was staying in a very old and rundown building, with little or no furniture. I noticed Hadhrat Ubayy (RA) living a very simple and poor life."

Hadhrat Ubayy (RA) says: "Once Nabi (Sallallahu Alayhi Wasallam) tested me in my knowledge of the Qur-aan. He asked me, 'Ubayy, which is the noblest verse of the Qur-aan?' I said, 'Allah and His Nabi (Sallallahu Alayhi Wasallam) know best.' He again asked me the same question and I gave the same humble and respectful reply. When he put the same question to me once again, I replied, 'The noblest verse in the Qur-aan is Aayatul Kursi (SII: V255).' My reply made him very happy. He said, 'May Allah Ta'ala bless you through your knowledge.' Once, when Nabi (Sallallahu Alayhi Wasallam) was leading the Salaah, he missed one verse. Hadhrat Ubayy (RA) pointed out the correction from behind. On finishing Salaah, Nabi (Sallallahu Alayhi Wasallam) inquired, 'Who corrected me?' He was told that it

was Hadhrat Ubayy bin Ka'ab (RA). He remarked, 'I also thought that it was him.'"

In spite of his devotion to knowledge and his special job of writing the Qur-aan, he took part in all the battles by the side of Nabi (Sallallahu Alayhi Wasallam). He did not miss a single battle or expedition led by Nabi (Sallallahu Alayhi Wasallam).

Hadhrat Abu Hurairah's (RA) Memory for Hadith

Hadhrat Abu Hurairah (RA) is another famous Sahaabi. No other person has narrated as many Ahaadith as he has done. He embraced Islam in 7 A.H. and as Nabi (Sallallahu Alayhi Wasallam) died in 11 A.H., he had been with him for four years only. People used to wonder how he could remember so many Ahaadith in such a short period.

He explains this himself, saying: "People wonder how I report so many Ahaadith. The fact is that while my Muhaajir brothers remained busy in business and my Ansaar brothers did their farming, I was always with Nabi (Sallallahu Alayhi Wasallam). I was among the people of Suffah. I never cared to earn my living. I was happy with the little food that Nabi (Sallallahu Alayhi Wasallam) gave me. I would be with Nabi (Sallallahu Alayhi Wasallam) at times when no one else was there. I once complained to Nabi (Sallallahu Alayhi Wasallam) about my poor memory. He said, 'Spread your shawl!' I did so. He made some signs on the shawl with his own hands and said, 'Now wrap this shawl around you.' I wrapped it around my chest. Since then, I have never forgotten anything that I had wished to remember."

The people of Suffah were living in Nabi (Sallallahu Alayhi Wasallam) Musjid. They had no regular source of income. They were the guests of Nabi (Sallallahu Alayhi Wasallam), who gave them Sadaqah and shared with them the gifts that he received. Abu Hurairah (RA) was one of them. He would sometimes go without

food for days together and would sometimes behave like a mad person due to excessive hunger, as we have already seen in Chapter III. In spite of such difficulties, he was always occupied in memorizing the sayings of Nabi (Sallallahu Alayhi Wasallam).

This enabled him to narrate such a large number of Ahaadith. Imaam Ibn Jauzi (RA) has attributed as many as 5374 Ahaadith to him. Once he narrated the following Hadith:

"A person participating in a funeral gets one Qeeraat of reward if he returns after the funeral service, but gets two Qeeraats of reward if he remains there till the burial is over, and one Qeeraat is weightier than mount Uhud."

Hadhrat Abdullah bin 'Umar (RA) heard this and doubted the authenticity of the Hadith, saying: "O, Abu Hurairah! Think before you speak."

Hadhrat Abu Hurairah (RA) got upset over this and took Hadhrat Abdullah bin Umar (RA) to Hadhrat 'A`ishah (RA) and said to her: "O, Ummul-Mo'minin, I request you to say by Allah if you have heard from Nabi (Sallallahu Alayhi Wasallam) the Hadith regarding Qeeraats of reward?"

She said: "Yes. I have heard this Hadith."

Hadhrat Abu Hurairah (RA) then said to Hadhrat Abdullah bin Umar (RA): "During Nabi (Sallallahu Alayhi Wasallam) time, I had no tree to plant in the orchard and no goods to sell in the market. I was always with Nabi (Sallallahu Alayhi Wasallam). My only job was to memorise what Nabi (Sallallahu Alayhi Wasallam) said, and to eat only what he gave me."

Hadhrat Abdullah bin Umar (RA) said: "No doubt. Of us all, you were the most regular in his presence and therefore most informed about Nabi (Sallallahu Alayhi Wasallam)."

With all these achievements, Hadhrat Abu Hurairah (RA) says: "I recite Istighfaar 12 000 times daily."

He had a piece of thread with 1 000 knots. He would not go to sleep until he had said Subhanallah on all of these knots.

Hadhrat Abdullah bin Mas'ood's (RA) carefulness about Hadith

Hadhrat Abdullah bin Mas'ood (RA) is one of those famous Sahaabah who was given the duty of passing Fatwa, even during the lifetime Nabi (Sallallahu Alayhi Wasallam). He had been in the fold of Islam since its beginning and was one of the emigrants to Abyssinia. He accompanied Nabi (Sallallahu Alayhi Wasallam) in all his battles and worked as his assistant. He carried the shoes of Nabi (Sallallahu Alayhi Wasallam), provided him with a pillow when he needed one, and brought him water for his Wudhu. He was therefore called "The Keeper of the shoes", "The Keeper of the Pillow" and "The Manager of Wudhu."

Nabi (Sallallahu Alayhi Wasallam) once said: "Abdullah bin Mas'ood (RA) is the only person whom I can safely appoint as an Amir without consulting anybody."

He was allowed by Nabi (Sallallahu Alayhi Wasallam) to visit him at all times. Nabi (Sallallahu Alayhi Wasallam) is reported to have said:

"If you want to recite the Quraan as it was revealed to me, then copy the recitation of Abdullah bin Mas'ood."

"Believe in what Abdullah bin Mas'ood (RA) narrates about me."

Hadhrat Abu Moosa Ash'ari (RA) says: "Abdullah bin Mas'ood (RA) and his mother visited Nabi (Sallallahu Alayhi Wasallam) house so often and were so at home there that the people of Yemen, who had come to see Nabi (Sallallahu Alayhi Wasallam), took them as one of the Ahlul Bait (family members)." Although he was so near to Nabi (Sallallahu Alayhi Wasallam), yet he was very careful about narrating the words of Nabi (Sallallahu Alayhi Wasallam).

Hadhrat Abu Amir Shai-bani (RA) says: "I stayed with Abdullah bin Mas'ood (RA) for one year. I never heard him ascribe any words directly to Nabi (Sallallahu Alayhi Wasallam). Whenever he intended doing so, he would shiver with fear."

Hadhrat 'Amr bin Maimoon (RA) says: "I have been visiting Abdullah bin Mas'ood (RA) every Thursday for one year. I never heard him ascribe any words directly to Nabi (Sallallahu Alayhi Wasallam). Once, when narrating Hadith, he uttered the words 'Nabi (Sallallahu Alayhi Wasallam) said so,' then his body began to shiver, his eyes became full of tears, his forehead sweated, his veins swelled and he said, 'Insha-Allah' Nabi (Sallallahu Alayhi Wasallam) said so, or he said something like that, though it might be something less or something more.'"

Look at the Sahaabah's (RA) caution and care about Hadith. Nabi (Sallallahu Alayhi Wasallam) said: "A person who attributes anything to me, which I have not said, is making his home in Jahannum."

This is why the Sahaabah (RA), though speaking and doing everything according to the instructions and example of Nabi (Sallallahu Alayhi Wasallam), were afraid of attributing any words to Nabi (Sallallahu Alayhi Wasallam), in case they should differ from what Nabi (Sallallahu Alayhi Wasallam) had actually uttered. On the other hand, we go on quoting Ahaadith without being sure of their authenticity and fear not the serious penalty of wrongly attributing anything to Nabi (Sallallahu Alayhi Wasallam). It may be mentioned that the Fiqah Hanafiyah is based mostly on the Ahaadith narrated by Hadhrat Abdullah bin Mas'ood (RA).

A Person Travels from Madinah to Damascus for One Hadith

Kathir bin Qais narrates: "I was sitting with Hadhrat Abu Darda (RA) in a musjid in Damascus, when a person came to him and said, 'O, Hadhrat Abu Darda (RA), I have come all the way from Madinah to

learn one Hadith from you, as I understand that you have heard it directly from Nabi (Sallallahu Alayhi Wasallam)"

Hadhrat Abu Darda (RA) asked: "Have you any other business in Damascus?"

The person replied: "No"

Hadhrat Abu Darda (RA) again asked: "Are you sure that you have no other work in Damascus?"

The person replied: "I have come to this place with the sole purpose of learning this Hadith."

Hadhrat Abu Darda (RA) then replied: "I have heard Nabi (Sallallahu Alayhi Wasallam) saying, 'Allah Ta'ala eases the way to Jannat for one who travels some distance to seek knowledge. The Malaaikah spread their wings under his feet and all things in the heavens and earth (even the fish in the water) make Dua for his forgiveness. The greatness of a person possessing knowledge over a person doing worship is as the greatness of the moon over the stars. The Ulama are the inheritors of Ambiyaa (AS). The inheritance of Ambiyaa (AS) is neither gold nor silver. Their inheritance is knowledge. A person who acquires knowledge acquires a great wealth."

Hadhrat Abu-Darda (RA), who was a leader amongst the Sahaabah (RA), possessed very sound knowledge in religion. He is called 'Hakim-ul-Ummah' (The Sage of Islam).

He once said: "Before Islam, I lived on trade. After accepting Islam, I tried to combine the service of Allah Ta'ala with my business, but I could not do so. I therefore gave up the business and devoted myself solely to the service of Allah Ta'ala. Now if I have a shop at the gate of a musjid and therefore have no fear of losing a single Salaah, and even if the shop gives me a daily profit of 40 dinars to spend the whole amount in the path of Allah Ta'ala, even then I am not willing to turn to business."

Somebody inquired the reason, he replied: "Because of the fear of giving an account on the day of Qiyaamah."

He used to say: "I love death, so that I may meet Allah Ta'ala. I love poverty, so that I may be humble. I love sickness, so that I may be forgiven by Allah Ta'ala."

In this story, we find a person traveling all the way from Madinah to Damascus for the sake of one Hadith. This was not at all hard for those people.

Part Nine

Pleasing Nabi (Sallallahu alayhi wasallam)

Hadhrat Ibn-Amr (RA) Burns His Sheet

Hadhrat Abdullah bin Amr ibnul Aas (RA) says: "Once we were accompanying Nabi (Sallallahu Alayhi Wasallam) on a journey. When I went to see him, I was wearing a saffron-coloured (light red) sheet. He said to me, 'What is this that you are wearing?' I felt that he did not like my wearing a dress of that colour. When I reached home, I found a fire burning in the fireplace. I threw my garment into the fire. The next day when I went to Nabi (Sallallahu Alayhi Wasallam), he inquired, 'Where is that sheet?' I told him what I had done with it. He remarked, 'You could have given it to one of the ladies in your house. Women are permitted to wear clothes of that colour.'"

In fact, Abdullah (RA) was so much disturbed at Nabi (Sallallahu Alayhi Wasallam) displeasure that he did not hesitate to take advantage of the first opportunity of destroying the sheet that caused the displeasure. He did not even think of making any other use of that garment. If we had been in his place, we would have thought of some excuse or the other for keeping it, or at least we would have found some other use for it.

An Ansaari (RA) demolishes a building to the ground

Nabi (Sallallahu Alayhi Wasallam) was once passing through a street of Madinah Munawwarah when he saw a building with a dome. He asked the Sahaabah, "What is this?" They informed him that it was a new building built by one of the Ansaar. Nabi (Sallallahu Alayhi Wasallam) remained silent.

At some other time, the Ansaari who had built that house had come to Nabi (Sallallahu Alayhi Wasallam) and greeted him with 'Assalamo alaikum'. Nabi (Sallallahu Alayhi Wasallam) turned his face away from him. He repeated the greeting, but Nabi (Sallallahu Alayhi Wasallam) again gave him the cold shoulder. He was very much shocked to notice Nabi (Sallallahu Alayhi Wasallam) dislike for him. On enquiry, he was told of Nabi (Sallallahu Alayhi Wasallam) query about his new building. He immediately went and demolished the new building to the ground and did not even inform Nabi (Sallallahu Alayhi Wasallam) about his action.

Nabi (Sallallahu Alayhi Wasallam) happened to pass that way again. He inquired: "Where is that building with a dome that I saw at this spot previously?"

The Sahaabah (RA) informed him of the Ansaari's (RA) demolishing it to the ground, as it had been the likely cause of Nabi (Sallallahu Alayhi Wasallam) displeasure.

He remarked: "Every new structure is a sinful burden for its owner, except that which is absolutely essential."

This is a matter of love and devotion. The Sahaabah (RA) could not bear the displeasure of Nabi (Sallallahu Alayhi Wasallam). Whenever Nabi (Sallallahu Alayhi Wasallam) became displeased over something, they immediately removed the cause of his displeasure.

Again the person does not even inform Nabi (Sallallahu Alayhi Wasallam) of his drastic action in removing the cause of his displeasure, till he himself happened to notice it. Nabi (Sallallahu Alayhi Wasallam) had a special dislike for people wasting their money on buildings. His own house was a temporary structure of date palm, with mats serving the purpose of walls to secure privacy. Once, during his absence from Madinah Munawwarah, Ummul Mominin, Umme Salma (RA) who had some money in hand, built walls of unbaked bricks for her house.

When Nabi (Sallallahu Alayhi Wasallam) returned from his journey, he asked her:" Why did you do this?"

She replied: "O, Nabi of Allah. This is only to have better privacy."

Nabi (Sallallahu Alayhi Wasallam) remarked: "The worst use of money is to spend it in expanding buildings."

Abdullah-bin-Amir (RA) narrates: "My mother and I were once repairing a wall of our house. Nabi (Sallallahu Alayhi Wasallam) happened to see us working and remarked, 'Your own fall (death) is more at hand than the fall of this wall.'"

Sahaabah's (RA) throwing away red sheets of saddle cloth

Rafe' (RA) says: "We were once with Nabi (Sallallahu Alayhi Wasallam) on a journey. The sheets that we had spread on our camels were decorated with red threadwork on the borders. Nabi (Sallallahu Alayhi Wasallam) said, 'I notice that the red colour has begun to catch your fancy.' We stood up and scattered in confusion at this scolding; so much so that our camels seeing our confusion began to run about. We immediately removed the sheets from their backs."

We are surprised on hearing such stories about Sahaabah (RA), as we are living in a different environment with quite a different frame of mind. When the Truce of Hudeybiyyah was being discussed, Urwah-bin-Masood (RA) a messenger of the Quraish had an opportunity of very carefully studying the behavior of Sahaabah (RA).

When he returned to his people, he said to them: "I have been to the courts of great kings and monarchs as an envoy. I have met the Emperors of Persia, Rome and Abyssinia. Nowhere have I seen people around a ruler as respectful to him as I saw the companions of Muhammad's (Sallallahu Alayhi Wasallam). When he spits, his saliva is not allowed to fall on the ground, it is taken by somebody in his hands to smear his face and body with it. When he issues some order, every person hastens to carry it out. When he makes Wudhu, his companions race with one another to snatch the water trickling down from his limbs, in such a way that an onlooker would think they are going to fight over that water. When he speaks, everybody is silent as if he were dumb. Nobody raises his eyes to look at him, out of respect for him."

Waail (RA) Has His Hair Cut

Wail-bin-Hujar (RA) says: "I once visited Nabi (Sallallahu Alayhi Wasallam) when the hair on my head was long. While I was sitting with him, he uttered the words, 'Zubab, Zubab' (Meaning something evil or gloomy). I thought he was referring to my hair. I returned home and had my hair cut. Next day when I again went to him, he said, 'I never referred to your hair when I uttered those words yesterday. Anyhow, it is good that you had your hair cut.'"

This shows the frame of mind of those people. They allowed no delay in acting upon the wishes of Nabi (Sallallahu Alayhi Wasallam), whether they understood it rightly or wrongly. They never thought it necessary to further question or explain.

In the early years, talking in Salaah was permissible. Once, Abdullah-bin-Ma'sood (RA) visited Nabi (Sallallahu Alayhi Wasallam) while he was saying his Salaah. He greeted him with "Asalaamualaikum" but received no reply, as to talk in Salaah had meanwhile been forbidden. He says, "For receiving no reply, all sorts of thoughts began to trouble my mind. I thought perhaps he is displeased with me, or he is angry with me, on such and such account, and so on. At last when Nabi (Sallallahu Alayhi Wasallam) finished his Salaah and informed me that Allah Ta'ala had forbidden talking in Salaah, I heaved a sigh of relief."

Khurram As'adi (RA) gives up what is not liked by Nabi (Sallallahu Alayhi Wasallam)

Suhail-bin-Hanzalah (RA) was living a life of privacy in Damascus. He did not mix with people, nor did he go anywhere. He was either busy in Salaah or in Zikr throughout the day. While going to the Musjid, he would pass by Abu Darda (RA), one of the famous Sahaabah (RA).

Abu Darda (RA) would say to him: "O, Suhail! Let us hear some good words from you. We shall gain much, though you will lose nothing." Suhail (RA) would then relate something that he had heard from Nabi (Sallallahu Alayhi Wasallam), or some event that he had seen in his lifetime.

Once on Abu Darda's (RA) request as usual, he said: "Once Nabi (Sallallahu Alayhi Wasallam) made a mention of Hadhrat Khurram Asadi (RA) and said, 'He is a good man except for two habits, viz, he keeps the hair of his head too long and he allows his 'Izar' (trouser) to go below his ankles.' When Khuraim (RA) learnt about this, he immediately cut the hair up to his ears and began to keep his 'Izar' up to the middle of the calf of his leg."

Ibn-Hizam (RA) Gives up Begging

Hakim-bin-Hizam (RA) came to Nabi (Sallallahu Alayhi Wasallam) and begged him for help. He gave him something. Next time he came and asked for something. Nabi (Sallallahu Alayhi Wasallam) gave him something this time also. When he came to beg the third time, after giving him something, Nabi (Sallallahu Alayhi Wasallam) said: "Hakim! Money has a misleading appearance. It appears to be very sweet (but it is really not so). It is a blessing when earned with satisfaction of heart, but there is no satisfaction in it when it is gotten with greed."

Hakim said: "O, Nabi of Allah, I will not bother anybody after this." Abu Bakr (RA) in the time of his Khilaafat offered to help Hakim (RA) from Baitul Mal, but he refused. Again Umar (RA) as Amir-ul-Mominin requested Hakim many times to accept something from him, but he did not agree. Our greed knows no bounds; this is why we find no blessings in what we earn.

Huzaifah (RA) is sent to check on the Enemy

Huzaifah (RA) narrates: "In the war of the Trench, we were facing a very big army of the enemy, including non-believers from Makkah Mukarramah and other such groups. At the same time, the Jews of Banu Quraizah in Madinah Munawwarah were preparing to stab us in the back, and we feared their looting our houses and families, for all of us were outside defending Madinah Munawwarah against the enemies. The Munafiqin started asking permission from Nabi (Sallallahu Alayhi Wasallam) to go back to Madinah Munawwarah, on the excuse of their homes being unattended and open to the enemy. He permitted every one of them. One night, during those difficult days, it was unusually very dark and windy. It was so dark that one could not see one's own hand, and the wind was blowing wildly. The Munafiqin were returning to their homes. Three hundred of us were sticking to our positions. Nabi

(Sallallahu Alayhi Wasallam) approached every one and made enquiries about him. I had neither arms to defend myself, nor clothes to resist the cold. I had only one small sheet, which belonged to my wife and was lent to me. I wrapped it round my loins and sat with my knees clinging to the ground. When Nabi (Sallallahu Alayhi Wasallam) passed by me, he said, 'Who are you?' I said, 'Huzaifah!' I could not stand up due to the severe cold and I clung to the ground more tightly with shame. He said, 'Huzaifah, stand up and go to the enemy camp and bring us their news.' Of all the Sahaabah (RA), I was the most ill-equipped, both against the enemy and against the cold that night, but as soon as I got the order, I stood up and left for the enemy camp. As I was going, Nabi (Sallallahu Alayhi Wasallam) made Dua for me saying, 'Oh Allah! Protect him from all directions.' Immediately after his Dua, I was completely relieved of my fear and cold. I felt as if I were walking in a warm and peaceful atmosphere. Nabi (Sallallahu Alayhi Wasallam) warned me thus, 'Return immediately after seeing what they are doing. Do not take any other step.' When I reached the enemy camp, I found a fire burning and people sitting around it. Each person warmed his hands before the fire and then rubbed them over his body. The shouts of "Go Back" were heard from all directions. Every one was shouting to the people of his family to pack up and go back. The wind was causing the stones to fly and strike against their tents. The ropes of the tents were breaking and the animals were dying. I found Abu-Sufyaan, the Commander-in-Chief of the enemy forces, sitting near the fire warming himself. I thought of finishing him off. I had actually taken out an arrow from my quiver and placed it in my bow, when I remembered the order of Nabi (Sallallahu Alayhi Wasallam). I put the arrow back into the quiver. Whilst I was among them, they seemed to become aware of my presence. They shouted, 'There is a spy amongst us. Each one of us should catch the hand of the person next to him.' I immediately caught the hand of a person and shouted, 'Who are you?' He said, 'Subhanallah! You don't know me. I am so and so.' I then returned to my camp. While I was on my way back, I met twenty horsemen with turbans on their heads. They said to me, 'Tell your master that Allah Ta'ala has dealt with his enemy and that he has nothing to worry

about now.' When I reached my camp, I found Nabi (Sallallahu Alayhi Wasallam) saying his Salaah with a small shawl around him. Whenever he faced any difficulty, he immediately turned towards Salaah. When he had finished, I reported to him what I had seen in the enemy camp. When I reported how I escaped their 'search for the spy', I could see his beautiful teeth shining. He then asked me to lie down near his feet and put a corner of his shawl over my body. I lay down and pressed my breast against the soles of his feet."

Look at their spirit of carrying out the orders of Nabi (Sallallahu Alayhi Wasallam) under very difficult and trying conditions. May Allah Ta'ala favour us with the same spirit of obedience, even though we do not deserve it. Ameen!

Part Ten

The Women's Courage and Spirit for Islam

If women have the desire for Deen and good actions then this will naturally be found in their children. In these times, our children are brought up in an unislamic environment that draws them away from Islam and they show no care or concern for their duties to Allah Ta'ala. If this is their beginning then the future results are clear.

Hadhrat Fatimah's (RA) Tasbih

Hadhrat Ali (RA) once said to one of his pupils: "Shall I tell you the story of Hadhrat Fatimah (RA), the dearest and the most beloved daughter of Nabi (Sallallahu Alayhi Wasallam)?"

When the pupil replied "Yes", he said: "Hadhrat Fatimah (RA) used to the grind the grain herself, which caused sores on her hands. She carried water for the house in a leather bag, which left a mark on her chest. She cleaned the house herself, which made her clothes dirty. Once, when some war captives were brought to Madinah Munawwarah, I said to her, 'Go to Nabi (Sallallahu Alayhi Wasallam) and request him for a helper to help you in your house work.' She went to him but found many people around him. As she was very shy, she could not be brave enough to ask Nabi (Sallallahu Alayhi Wasallam) in front of other people. Next day Nabi (Sallallahu Alayhi Wasallam) came to our house and said, 'Fatimah! What made you come to me yesterday?' She felt shy and kept quiet. I said, 'O, Nabi of Allah! Fatimah has sores on both her and marks on her chest, because of grinding grain and carrying water. She is always busy in cleaning the house causing her clothes to remain dirty. I told her about the slaves and advised her to go to you and make a request for a servant.' It has also been reported that Hadhrat Fatimah (RA) did made a request saying, ' Ali and I only own one bedding, which is a goatskin. We use it at night to sleep on and we use it during the day to feed the camel.' Nabi (Sallallahu Alayhi Wasallam) said, 'Fatimah! Be patient. Nabi Moosa (AS) and his wife owned only one bedding for ten years, which was the cloak of Moosa (AS). Fear Allah, be pious and keep doing your service to Allah Ta'ala and attend to your household jobs. When you go to bed, recite Subhanallah 33 times, Al-hamdulillah 33 times and Allahu Akbar 34 times. You will find this better than a helper.' Hadhrat Fatimah (RA) replied, 'I am happy with what Allah Ta'ala and His Nabi (Sallallahu Alayhi Wasallam) would be pleased with."

Look! This is the life of the dear daughter of the King of both the worlds. In rich families of our time, the ladies think it below their

position to do house work. They need help in each and everything, even in their bathrooms! What a difference!

In this Hadith, the above Zikr should be read before sleeping. In other Ahaadith, Nabi (Sallallahu Alayhi Wasallam) is reported to have advised Hadhrat Fatimah (RA) to recite after every Salaah, Subhanallah 33 times, Alhamdulillah 33 times, Allahu Akbar 33 times and *Lailaha illallaho wahdahu lasharikalahu lahulmulku walahulhamdu wahuwa ala kulli shayin Qadir*, once.

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Women in the battle of Khaibar

During the time of Nabi (Sallallahu Alayhi Wasallam), the men were eager to join the Jihad of which many stories you have read. Women also had the same eagerness to sacrifice in the path of Allah Ta'ala whenever they had a chance.

Hadhrat Umme Ziyad (RA) says: "In the battle of Khaibar six of us (women) reached the battle-field. Nabi (Sallallahu Alayhi Wasallam), having heard this, sent for us and said with anger, 'Who allowed you to come over here? Who brought you to this place?' We said, 'O Nabi of Allah! We know knitting and we have some medicines with us. We shall help the Mujahideen by supplying them with arrows, by attending to them when they are sick and by preparing food for them.' Nabi (Sallallahu Alayhi Wasallam) allowed us to stay. "

The women of that time were blessed with the courage which even the men of our times do not have. Look at the courage of these women who reached the battlefield on their own and offered to do different jobs in the field.

Hadhrat Umme Salim (RA) joined the battle of Huneyn in the state of pregnancy. She kept a dagger with her. Nabi (Sallallahu

Alayhi Wasallam) asked, "What is this dagger for, O, Umme Salim?" She replied: "I shall stab the stomach of any Kafir approaching me." She had also taken part in the battle of Uhud, wherein she nursed the wounds of the fighting men.

Hadhrat Anas (RA) says: "I saw Hadhrat A`ishah (RA) and Hadhrat Umme Salim (RA) running back and forth in the battle-field, carrying water for the injured.

Story of Hadhrat Umme Sulaim (RA)

Hadhrat Umme Sulaim (RA) was the mother of Hadhrat Anas (RA). After the death of her husband, she remained a widow for some time to devote herself to the proper upbringing of her son. She was then married to Hadhrat Abu Talhah (RA) and had a son named Abu Umair from him. Nabi (Sallallahu Alayhi Wasallam) used to go to her house and play with the child.

One day, Abu Umair was ill and Hadhrat Abu Talha (RA) was fasting. While Hadhrat Abu Talhah (RA) was out on his job, the child died. She washed and covered the dead body and laid it on the cot. She then took a bath and changed her clothes and beautified herself.

When the husband returned home and had his Iftaar, he asked her: "How is the child?"

She replied: "He is now in peace."

The husband was satisfied with the reply. When they got up in the morning, they had the following conversation.

Hadhrat Umme Sulaim (RA): "I have a question to ask you."

Hadhrat Abu Talhah (RA): "What is it?"

Hadhrat Umme Sulaim (RA): "If a person is loaned something, should he give it back or not if he is asked for it?"

Hadhrat Abu Talhah (RA): "He must give it back. He has no right to keep it."

Hadhrat Umme Sulaim (RA): "Abu Umair was loaned to us by Allah Ta'ala. He has taken him back."

Hadhrat Abu Talhah (RA) was filled with grief. He simply said: "But why did you not tell me before?"

He went to Nabi (Sallallahu Alayhi Wasallam) and narrated the story to him. Nabi (Sallallahu Alayhi Wasallam) made Dua for him and said: "Allah Ta'ala is likely to bless you and your wife."

One of the Sahaabah (RA) says: "I lived to see the effect of Nabi (Sallallahu Alayhi Wasallam) Dua. As a result of his union with his wife on that night, Hadhrat Abu Talhah (RA) had a son named Abdullah. This Abdullah had nine sons, all of whom were Qaris."

It needs much courage and patience to do what Hadhrat Umme Sulaim (RA) did at the death of her son. She did not like her husband to know about the death of the child while he was fasting and while he needed food and rest.

Hadhrat Umme Habibah's (RA) behaviour with Her Father

Ummul Mominin Hadhrat Umme Habibah (RA) was first married before to Ubaidullah bin Jahsh. She immigrated with her husband to Abyssinia. The husband became a Christian and died there. While she was still passing her days in Abyssinia as a widow, Nabi (Sallallahu Alayhi Wasallam) sent his offer to marry her through king Negus. She accepted the offer and came to Madinah Munawwarah to live with Nabi (Sallallahu Alayhi Wasallam).

During the period of peace between the Muslims and the idol worshippers of Makkah Mukarramah, her father Hadhrat Abu Sufyan (RA) (who was not yet a muslim) once came to Madinah Munawwarah for talks about strengthening the peace treaty. He went to see Umme Habibah (RA). As he was about to sit on the bedding in her room, she removed it from under him. He was surprised over her behaviour and said:" Was the bedding unfit for me or I unfit for the bedding?"

She replied: "This bedding is for the pure and dear Nabi (Sallallahu Alayhi Wasallam), while you are an idolater and therefore unclean. How can I allow you to sit on this bedding?"

Abu Sufyan was full of sorrow and said, "Since you left us, you have learned bad manners."

The great respect that she had for Nabi (Sallallahu Alayhi Wasallam), would not allow her to let an unclean mushrik, even though he was her own father, to sit on Nabi (Sallallahu Alayhi Wasallam) bedding.

Once she came to know from Nabi (Sallallahu Alayhi Wasallam) about the virtues of twelve rakaats of Chasht. Since that time, she kept offering this Salaah regularly.

Her father Hadhrat Abu Sufyan (RA) later accepted Islam. On the third day after his death, she sent for some perfume and used it saying: "I neither need nor like the perfume. I have heard Nabi (Sallallahu Alayhi Wasallam) saying, 'A woman is not allowed to mourn the death of any person *(except her husband's)* for more than three days. *(The mourning period in the case of a husband's death is four months and ten days).* I am using the perfume simply to show that I am not mourning the death of my father any longer."

When she was about to die, she sent for Hadhrat A`ishah (RA) and said: "We have been rivals in sharing the love of Nabi (Sallallahu Alayhi Wasallam), it is just possible that we might have hurt each other. I forgive you. Please forgive me too."

Hadhrat A`ishah (RA) said: "I forgive you by all means. May Allah Ta'ala forgive you too."

She replied: "O, A`ishah, you have made me very happy. May Allah Ta'ala also keep you happy."

She also sent for Hadhrat Umme Salamah (RA) and asked her forgiveness. The strain between two rival wives is natural and common. Hadhrat Umme Habibah (RA) wanted to be forgiven by people before she appeared before Allah Ta'ala. Her respect and love for Nabi (Sallallahu Alayhi Wasallam) can be judged from her behaviour towards her own father.

The Story of Hadhrat Zainab (RA)

Ummul Mominin Hadhrat Zainab (RA) was a cousin of Nabi (Sallallahu Alayhi Wasallam). She accepted Islam in its early days. Initially, she was married to Hadhrat Zaid (RA), who was a freed slave and the adopted son of Nabi (Sallallahu Alayhi Wasallam). He was therefore known as Hadhrat Zaid bin Muhammad (Sallallahu Alayhi Wasallam). Hadhrat Zaid (RA) could not get on well with Hadhrat Zainab (RA) and at last divorced her. Now, according to the Pre-Islamic customs, an adopted son was treated as a real son, so much so that his widow or divorced wife could not be married to his adopted father. Nabi (Sallallahu Alayhi Wasallam) wanted to break this unfair custom, so he asked Hadhrat Zainab (RA) to marry him. When Hadhrat Zainab (RA) received the offer, she said: "Let me seek advice from my Allah Ta'ala!" She then performed Wudhu and stood up in Salaah. Her action was blessed by Allah Ta'ala and the following verse was revealed to Nabi (Sallallahu Alayhi Wasallam).

فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَيْ لَا يَكُوْنَ عَلَى الْمُؤْمِنِيْنَ حَرَجٌ
فِيْٓ اَزْوَاجِ اَدْعِيَآئِهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ؕ وَ كَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا

"So when Zaid had divorced her, we gave her to you in marriage, so that there may be no sin for believers in marrying the wives of their adopted sons, when they have divorced them. The command of Allah must be fulfilled." (S33 : V37)

When Hadhrat Zainab (RA) was informed of the good news that Allah Ta'ala had given her in Nabi (Sallallahu Alayhi Wasallam) marriage and had revealed a verse to that effect, in happiness, she gave all her jewelry that she was wearing at that time to the person who had informed her. Then she fell down in Sajdah and promised to fast for two months. She was very proud of the fact that, while every other wife of Nabi (Sallallahu Alayhi Wasallam) was given in

marriage to him by their relatives, she was given by Allah Ta'ala, as stated in the Qur-aan.

Hadhrat A`ishah (RA) was also proud of being the most beloved wife of Nabi (Sallallahu Alayhi Wasallam) and there was always some rivalry between the two wives. In spite of all this, when Nabi (Sallallahu Alayhi Wasallam) asked Hadhrat Zainab's (RA) view about Hadhrat A`ishah (RA) in the matter of the slander against Hadhrat A`ishah (RA), she said: "I find everything good in A`ishah (RA)."

Look at her honesty and character. If she wished, she could have harmed the status of her rival and lowered her, in the eyes of their common husband, who loved Hadhrat A`ishah (RA). On the other hand, she praised her in very strong words.

Hadhrat Zainab (RA) was a very pious lady. She fasted very often and would say her Nafl Salaah regularly. She earned by working with her hands, and spent all that she earned in the path of Allah Ta'ala.

At the time of Nabi (Sallallahu Alayhi Wasallam) death, his wives asked him: "Which one of us will join you first?"

He said: "The one with long arms."

They began to measure their arms with a stick. They, however, came to know later that long hands meant generous spending in charity. Hadhrat Zainab (RA) was indeed the first to die after Nabi (Sallallahu Alayhi Wasallam).

Hadhrat Barazah (RA) narrates: "Hadhrat Umar (RA) decided to pay a yearly allowance to the Ummahat-ul-Mominin (wives of Nabi (Sallallahu Alayhi Wasallam) from the Baitul Maal. He sent me with 12 000 dirhams to Hadhrat Zainab (RA) as her share. She thought that the 12 000 was for all of the wives, and said to me, 'Umar (RA) should have asked somebody else to distribute this money.' I said, 'It is the yearly share for you alone.' She asked me to throw it in the corner of a room and cover it with a piece of cloth. Then she mentioned the names of some poor people, widows and her relatives, and asked me to give one handful to each of them. After I had distributed the money according to her wishes, some money was still left under the

cloth. I asked her to have something for myself. She said, 'You take the rest.' I counted the money. It was eighty four dirhams. Then she lifted her hands in prayer and said, 'O, Allah! keep this money away from me, for it brings temptation.' She died before the allowance for the next year could be paid to her. When Hadhrat Umar (RA) came to know of what she had done with the money, he sent her another 1000 dirhams for her personal needs, but even those she spent very quickly. During the last portion of her life, the Muslims were winning territory after territory, and wealth was pouring into Madinah Munawwarah, yet she left no money or other wealth after her, except the house where she lived. She was called Ma'wal Masaakeen (shelter of the poor), due to her generous spending in charity."

A woman narrates: "Once Hadhrat Zainab (RA) and I were dyeing our clothes with red dye. Nabi (Sallallahu Alayhi Wasallam) came in, but went out again when he saw us dyeing our clothes. Hadhrat Zainab (RA) felt that Nabi (Sallallahu Alayhi Wasallam) had perhaps not liked our clothes being dyed in that colour. She immediately washed all the dyed clothes till their colour was gone. When Nabi (Sallallahu Alayhi Wasallam) came again and saw what had been done, he entered."

Everybody knows the love women have for money and colours. But look at these ladies, who gave away the money received by them in charity and got rid of any colour which caused Nabi (Sallallahu Alayhi Wasallam) to be unhappy.

Hadhrat Khansa (RA) encourages her sons to bravery

Hadhrat Khansa (RA) was a famous poetess. She accepted Islam in Madinah Munawwarah, along with some other members of her family.

Ibn Athir writes: "The learned have agreed that the best woman poet in Arabic was Hadhrat Khansa (RA). No woman in history has ever written such arabic poetry as Hadhrat Khansa (RA)."

During the time of Hadhrat Umar (RA) in 16 A.H., the famous battle of Qadisiyyah was fought between the Muslims and the Persians. Hadhrat Khansa (RA), along with her four sons, took part in this battle.

On the eve of the battle, she encouraged all her four sons, saying: "O, my sons! You embraced Islam and emigrated of your own free will. By Allah! Beside whom there is no God; you all are the sons of the same father, just as you are the sons of the same mother. I never deceived your father, nor disgraced your maternal uncle. I never allowed a mark to come on your high birth nor spoiled your family background. You know what rewards Allah Ta'ala has promised for those who fight against the disbelievers in His path. You must remember that the everlasting life of the Hereafter is far better than the temporary life of this world. Allah Ta'ala has said in the Qur-aan-e-Kareem:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا ۟ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ

'O you, who have Imaan! Exercise sabr, compete in patience, continue doing good deeds and fear Allah (so that you may be successful. (S3: V200)'

When you get up tomorrow morning, be prepared to give off your best in the battle. Go ahead into the enemy lines, seeking help from Allah Ta'ala. When you see the fighting becoming severe, go right into the centre and face the enemy chiefs. Inshallah! You will get your home in Jannat with honour and success."

The next day, when the battle was in full swing, all four sons advanced towards the enemy lines. One by one, they attacked the enemy, reciting the words of their mother in verses and fought till all of them were martyred.

When the mother got the news, she said: "Alhamdulillah! Glory to Allah Ta'ala who has honoured me with their martyrdom. I hope that Allah Ta'ala will unite me with them under the shade of His Mercy."

Here is a mother of that time. She encouraged her sons to jump into the thick of battle and when all the sons are killed one after the other, she glorifies Allah (and thanks Him).

Hadhrat Asma's (RA) dialogue with Nabi (Sallallahu Alayhi Wasallam) regarding the reward for Women

Hadhrat Asma bint Yazid Ansari (RA) came to Nabi (Sallallahu Alayhi Wasallam) and said: "O, Nabi of Allah! You are more beloved to me than my parents. The Muslim women have sent me as their spokesperson to talk to you on their behalf. Verily you are the Nabi of Allah for both men and women. We remain most of the time within the four walls of our houses. We are held back to our duties of fulfilling the desires of men, bearing children for them and looking after their homes. Despite all this, men beat us in getting rewards for actions which we are unable to perform. They go and say their daily Salaah and weekly Jumu'ah in the musjid, visit the sick, attend the funerals, perform Hajj after Hajj and, above all, fight in the way of Allah. When they go for Hajj or Jehad, we look after their belongings, bring up their children and weave cloth for them. Do we not share their rewards with them?"

Nabi (Sallallahu Alayhi Wasallam) said to the Sahaabah ﷺ sitting around him: "Did you ever hear a woman asking a better question?"

The Sahaabah ﷺ replied: "O, Nabi of Allah! We never thought that a woman could ever ask such a question."

Then Nabi (Sallallahu Alayhi Wasallam) said to Asma (RA), "Listen carefully and then go and tell the ladies who have sent you that when a woman is kind to her husband, seeks his happiness and carries out the household duties to his satisfaction, then she also gets the same reward as the men for all their services to Allah Ta'ala."

Hadhrat Asma (RA) returned very happily after getting this reply to her question. Obedience and good behaviour towards the husbands is very valuable for the women, provided they know its worth.

The Sahaabah (RA) once said to Nabi (Sallallahu Alayhi Wasallam): "In foreign countries, people bow down before their kings and Chiefs. You deserve much more respect so allow us to bow before you."

Nabi (Sallallahu Alayhi Wasallam) said, "No. If it were allowed to bow down (make sajdah) before anybody besides Allah Ta'ala, then I would ask the women to bow down before their husbands."

He then said, "By him who has my life in His hand, a woman cannot do what she owes to Allah until she has done what she owes to her husband."

It is reported in a Hadith that once a camel made sajdah before Nabi (Sallallahu Alayhi Wasallam). The Sahaabah ﷺ on seeing this, said: "When this animal makes sajdah before you, why should we not have this honour too?"

He replied: "Never! If I could ask somebody to make sajdah before anybody besides Allah, I would ask the wives to make sajdah before their husbands."

The following is reported to have been said by Nabi (Sallallahu Alayhi Wasallam) in this connection:

"A woman whose husband is pleased with her at the time of her death goes straight into Jannat."

"A woman who is displeased with her husband and she stays away from him in anger for the night, is cursed by the Malaaikah."

"The Salaah of two persons hardly rises above their heads in its journey to the skies. These two persons are a run-away slave and a disobedient wife."

Martyrdom of Hadhrat Sumayya (RA)

Hadhrat Sumayyah (RA) is the mother Hadhrat Ammaar (RA), whose story we have already read in Chapter five. Just like her son Hadhrat Ammar (RA) and her husband Yasir (RA), she patiently bore the different hardships in the cause of Islam. In the hot sun, she was made to lie on the hot stones. She was made to wear steel armour and stand in the hot sun which heated the armour and she would be burnt. When Nabi (Sallallahu Alayhi Wasallam) passed by, he would encourage her to be patient and promised her Jannah. She would not weaken in her love and devotion to Islam in spite of all these problems. One day, Hadhrat Sumayyah (RA) was standing when Abu Jahl passed that way. He said all sorts of dirty words at her and then put his spear through her body. She died because of the wound. She is the first to be martyred (give her life) for the cause of Islam.

Patience, steadfastness and sacrifice of these ladies are really enviable. For a person blessed with the true spirit of Islam, no hardship is too difficult. We hear about hundreds of persons dying for one cause or the other. It is only dying for the cause of Allah Ta'ala that brings everlasting happiness and comfort in the life hereafter. Persons losing their lives for worldly gains really lose twice, i.e. in this world as well as in the hereafter.

Hadhrat Asma (RA) consoles her grandfather

When Hadhrat Abu Bakr (RA) emigrated to Madinah Munawwarah with Nabi (Sallallahu Alayhi Wasallam), he took with him all his money, thinking that Nabi (Sallallahu Alayhi Wasallam) might need it. It was about 6 000 dirhams. After he had left, his father Abu Quhafah (RA) who was blind and who had not yet accepted Islam, came to sympathise with his granddaughters.

Hadhrat Asma (RA) says: "Our grandfather came to us and said, 'Your father has shocked you with his emigration to Madinah Munawwarah, and seems to have put you to a lot of hardship by taking all his money with him.' I said, 'No grandfather, do not worry. He has left a lot of money for us.' I collected some small stones and put them in the place where my father used to keep his money; I covered it with a cloth. I then took my grandfather to that place and placed his hand over the cloth. He thought that it was really full of dirhams. He said: 'It is good that he has left something for you to live on.' By Allah, my father had not left a single dirham for us; I played this trick just to put my grandfather at ease."

Look at this brave Muslim girl. Actually speaking, the girls needed more comfort than their grandfather. Normally, they should have complained of their condition to their grandfather to win his sympathy, as there was nobody else in Makkah Mukarramah to grant them any sympathy or help. Allah Ta'ala had given such understanding to the Muslim men and women of those days that everything they did was really wonderful and worthy of following.

Hadhrat Abu Bakr (RA) was a rich businessman in the beginning, but he always spent generously in the path of Allah. At the time of Tabuk, he contributed all that he owned. (This we have already read in Chapter six).

Nabi (Sallallahu Alayhi Wasallam) once said: "Nobody's wealth has benefited me so much as that of Hadhrat Abu Bakr (RA). I have rewarded everybody for the good done to me, except Hadhrat Abu Bakr (RA). He shall be rewarded by Allah Ta'ala Himself."

Hadhrat Asma's (RA) spending in charity

Hadhrat Asma (RA) loved to spend in the path of Allah Ta'ala. In the beginning, she used to spend carefully with measure and weight.

Once Nabi (Sallallahu Alayhi Wasallam) said to her: "O, Asma, do not hoard and give by measure; spend in the path of Allah Ta'ala freely." After this, she started spending most generously.

Asma (RA) would advise her house maids: "Don't wait for any extra supplies before spending in the path of Allah Ta'ala (Our requirements go on increasing and the chances of having something extra will become more and more distant and the time for spending in the path of Allah Ta'ala will never come. Remember that you will not lose by spending in charity."

Although these people were poor and lived hand to mouth, yet they were free in spending and generous at heart. The Muslims today complain of their poverty, but there will be hardly any group of people among them who are so poor and needy as the Sahaabah ﷺ used to be. We have already read how they had to go without food for several days together and how some of them had to keep stones tied to their bellies to ease their pangs of hunger.

Part Eleven

The Children and their Devotion to Islam

The true spirit of Islam that we find in the children of Sahaabah (RA) was the result of the upbringing which they received at the hands of their parents. The parents and guardians of our times spoil the children by over petting them. If, instead, they instilled the importance of Islamic practices in their young hearts, these could be their values when they grow up.

When we see a child doing something wrong, we simply brush it off by saying 'He is only a child.' We have even seen some parents

feeling proud over their beloved child having grown up with such ill mannered behavior. We mislead ourselves when we say, on seeing a child doing something unIslamic, that 'he will be all right when he grows up'.

How can a bad seed grow up into a good plant? If you really wish your child to be a good Muslim when he is grown up, then you have to sow the seed of Imaan and Islam in his heart right from childhood. The Sahaabah ﷺ were very particular about training their children in Islamic practices and they kept a watchful eye on them.

In Hadhrat 'Umar's (RA) time, a person was arrested by the police for drinking in Ramadhaan. When he was brought before Hadhrat 'Umar (RA), he said to him: "Woe to you! Even our children are keeping fast in this month." The person was punished with eighty lashes and was chased from Madinah Munawwarah forever.

Children keep fast

Hadhrat Rubbayi' bint Mu'awwaz (RA) (who was mentioned in the last chapter) says: "Once Nabi (Sallallahu Alayhi Wasallam) enjoined on us to fast on the 10th of Muharram. Since then we have always been fasting on that day. Even the children were made to fast with us. When they cried out in hunger, we distracted them with toys, made of cotton flakes, till the time of Iftaar."

We learn from the Hadith that the nursing mothers of those days would not feed their babies during the fast. No doubt they could bear all this, as their general health and strength were far better than ours. But, are we really doing even what we could easily manage? Surely, we should not force on our children what they cannot do, but we must let them do what they can easily manage.

Two Youngsters of the Ansaar kill Abu Jahl

Hadhrat Abdur Rahman bin ʿAuf (RA), one of the most famous Sahaabi, narrates: "In the battle of Badr, I was standing in the fighting line when I noticed two Ansaar youngsters, one on either side. I thought it would have been better if I had been between strong men who could help me in need. Suddenly one of the boys caught my hand and said, 'Uncle, do you know Abu Jahl?' I said, 'Yes, but what do you mean by this?' He said, 'I have come to know that the terrible man speaks bad things about Nabi (Sallallahu Alayhi Wasallam). By Him who holds my life in His hand, if I see him, I will not leave him until I kill him or I am killed.' His words left me wonderstruck. Then the other boy had a similar talk with me. I happened to notice Abu Jahl running about in the battlefield on the back of his horse. I said to the boys, ʿThere is Abu Jahl.' Both of them immediately rushed towards him and started attacking him with their swords, until I saw him fall from the back of his horse."

These boys were Hadhrat Ma'az bin Amr bin Jamooh (RA) and Ma'az bin Afra (RA).

Ma'az bin Amr bin Jamooh (RA) says: "I had heard the people say, 'No one can kill Abu Jahl. He is very well guarded'. At that time, I promised to finish him."

Abu Jahl was arranging his lines for assault, when he was spotted by Hadhrat Abdur Rahman bin Auf (RA). The boys were on foot, while Abu Jahl was on horse back. One of the boys hit a leg of the horse and the other that of Abu Jahl. This caused both to fall down and Abu Jahl was unable to get up. The boys left him in this condition. Mu'awwaz bin Afra (RA), brother of Hadhrat Ma'az bin Afra (RA), then went and further wounded him with his sword, so that he might not drag himself to his camp. Finally, Hadhrat Abdullah bin Maʾsood (RA) attacked him and cut-off his head from the body.

Hadhrat Maʾaz bin Amr bin Jamooh (RA) says: "When I hit Abu Jahl with my sword, his son Ikramah was with him. He attacked me on my shoulder and cut my arm, leaving it hanging by the skin only.

I threw the broken arm over my shoulder and kept fighting with one hand. But when I found it too awkward, I seperated it from my body by placing it under my foot and pulling myself up and threw it away."

Hadhrat Zaid (RA) Gets Preference for His knowledge of Qur-aan

Hadhrat Zaid bin Thabit (RA) was six when his father passed away. He was eleven at the time of Hijrah. He offered himself for the battle of Badr, but was rejected because of his young age. He again volunteered for Uhud. This time also he was not permitted, as we saw in the last story. He had since then been participating in all the battles. While the Mujahideen were marching towards Tabuk, the flag of Banu Malik clan was held by Ammarah (RA). Nabi (Sallallahu Alayhi Wasallam) asked him to give the flag to Zaid (RA). Ammarah (RA) thought that perhaps somebody had made a complaint against him, which had displeased Nabi (Sallallahu Alayhi Wasallam).

He therefore said: "O, Nabi of Allah! Is it due to somebody complaining against me?"

Nabi (Sallallahu Alayhi Wasallam) said: "No, but Zaid knows more Qur-aan than you. His Qur-aan has given him preference."

It was common with Nabi (Sallallahu Alayhi Wasallam), that he gave preference to the people according to their good qualities. Although this was an occasion of battle and the knowledge of the Qur-aan will not directly help in fighting, yet Nabi (Sallallahu Alayhi Wasallam) gave preference to Zaid (RA) for his knowledge the Qur-aan. This giving preference we find on other occasions as well. When a number of dead persons had to be buried in one grave (as in Uhud), they were buried in the order of their knowledge of the Qur-aan. Priority was given to those who knew more of it.

Hadhrat Abu Saeed Khudri's (RA) patience

Abu Saeed Khudri (RA) says, “When I was thirteen, I was brought to Nabi (Sallallahu Alayhi Wasallam) by my father at Uhud. My father spoke well about me saying: ‘O, Nabi of Allah! He has a very good body. His bones are very well-developed.’ Nabi (Sallallahu Alayhi Wasallam) looked at me again and again and finally sent me back due to my young age. However, my father participated in the battle and was killed. He left me nothing to live on. I went to Nabi (Sallallahu Alayhi Wasallam) to seek some help. Before I could even speak, he said: 'Abu Saeed! Whoever asks for patience from Allah! receives it, whoever asks for purity from him gets it, and whoever seeks contentment from Him will surely get it.' After hearing this, I returned home without asking him for anything. “

Because of this, Allah Ta’ala blessed him with such high position that, among the younger Sahaabah (RA), there was nobody gifted with so much knowledge and learning as Hadhrat Abu Sa’eed (RA). Look at the patience of Hadhrat Abu Sa'eed (RA) at such a young age. As we know, in Uhud, he had lost his father, who had left him nothing to live on and therefore he fully deserved all the help; yet a few words of Nabi (Sallallahu Alayhi Wasallam) stopped him from talking of his suffering and asking for a favour. Can a person much older than him show such strength of character? In fact, the persons selected by Allah Ta’ala for the company of his dear Nabi (Sallallahu Alayhi Wasallam) did really deserve that honour. That is why Nabi (Sallallahu Alayhi Wasallam) had said: "Allah Ta’ala has favoured my companions over all other men."

Hadhrat Bara's (RA) eagerness to join in the battle of Badr

Badr was the most heroic and memorable battle ever fought by the Muslims, who were faced with very heavy odds. There were 313 men, three horses, seventy camels, six or nine coats of arms and eight swords with Nabi (Sallallahu Alayhi Wasallam), while the Quraish had about 1000 men, 100 horses, 700 camels and were fully armed. The Quraish were so sure of their victory that they had brought with them musical instruments and female singers to celebrate the victory. Nabi (Sallallahu Alayhi Wasallam) was very worried because of the heavy odds against him.

Nabi (Sallallahu Alayhi Wasallam) made Dua to Allah Ta'ala saying: "O, Allah! Your faithful slaves are barefooted, You and only You can provide them with animals to ride upon. They are naked, You and only You can clothe them. They are poor, You and only You can enrich them." Allah Ta'ala accepted his Dua and gave the Muslims the most glorious victory.

In spite of knowing the strength of the Quraish, Abdullah bin 'Umar (RA) and Bara bin Azib (RA), in eagerness to join the battle, had come out with the Mujahideen. However, because of their young age, Nabi (Sallallahu Alayhi Wasallam) did not permit them to go to the battle-field. As we have already seen, both these boys were also sent back for the same reason at the time of Uhud, which took place one year after Badr. Look at the wonderful spirit of the youngsters of that time. They were restless to get permission for participating in every battle.

Hadhrat Jabir's (RA) Eagerness to Fight

When the battle of Uhud was over, the Sahaabah (RA) returned to Madinah Munawwarah. Due to the journey and the battle, they were very tired. The Quraish, on their way back to Makkah Mukarramah,

were camping at a place called Hamra-ul Asad. Their chief, Abu Sufyan, sat in a meeting with his chiefs. They said among themselves: "The Muslims are defeated in Uhud. Their morale must be very low. This is the best time to finish Muhammad."

They therefore, decided to return and attack Madinah Munawwarah. When Nabi (Sallallahu Alayhi Wasallam) received reports about this meeting, he ordered all those Sahaabah (RA) who had participated in Uhud, and who had just returned from the battle, to move out of Madinah Munawwarah and meet the enemy on the way.

Jabir (RA) came to Nabi (Sallallahu Alayhi Wasallam) and said: "O, Nabi of Allah! I was very eager to fight in Uhud, but my father prevented me from going, on the excuse that there was no other member in the house to look after my seven sisters and only one of us could join the battle. As he had made up his mind to go, he asked me to remain with the family. He has been killed in Uhud. Now I am very eager to go with you and fight the Quraish."

Nabi (Sallallahu Alayhi Wasallam) allowed him to go. He was the only person in that battle who had not fought in Uhud.

Hadhrat Jabir's (RA) father was made shaheed in Uhud. He left Jabir (RA) a big family to look after and large debts to clear, with nothing to live on. The debts were due to one of the Jews, who as we know hardly ever have any soft spot in their hearts for their debtors. His seven sisters, also for whose sake he was not allowed to go to Uhud, were still there to be looked after. Now look! In spite of all these difficulties, Jabir (RA) requests Nabi (Sallallahu Alayhi Wasallam) for permission to go to the battle. His spirit is really wonderful!

Hadhrat Ibn Abbaas (RA) Memorises the Qur-aan in His Childhood

Hadhrat Abdullah bin Abbas (RA) used to say to the people: "Come to me for your difficulties in understanding the Qur-aan. I memorized it while I was only a child."

In another Hadith, he is reported to have said: "I had completed my reading of the Qur-aan when I was only ten years old."

The reading of the Qur-aan by Sahaabah (RA) was not done like the reading by the non-Arabs of today. Whatever they read, they read with full meaning and explanation. As the effect of something memorised in childhood is very deep and permanent, so Abdullah bin Abbas (RA) is accepted as Imam in Tafsir. None of the Sahaabah (RA) has narrated more Ahaadith explaining the meaning of Qur-aan than was done by Ibn Abbas (RA).

Abdullah bin Mas'ood (RA) says: "Abdullah bin Abbas (RA) is the best commentator of the Qur-aan."

Abu Abdur Rahman (Rahmatullah alaih), on the authority of the Sahaabah (RA) who taught him the Qur-aan, says: "The Sahaabah (RA) learnt ten verses of the Qur-aan from Nabi (Sallallahu Alayhi Wasallam) at a time. They would not take the next lesson until they had mastered the knowledge and acted upon those ten verses."

Abdullah bin Abbas (RA) was 13 years old at the time of Nabi (Sallallahu Alayhi Wasallam) death. It is miracle that he knew so much of the Qur-aan and Hadith at such a young age. Many famous Sahaabah (RA) used to come to him to solve their difficulties about the meanings of the Qur-aan. However, this was all due to the blessing of Nabi (Sallallahu Alayhi Wasallam), who once coming out from the toilet had found water lying ready for his use and asked, "Who placed this water here?" Somebody said: "Ibn Abbas."

Nabi (Sallallahu Alayhi Wasallam) appreciated the service and prayed for Ibn Abbas: "O, Allah! Give him the knowledge and understanding of the Qur-aan and practices of Islam."

On another occasion, Nabi (Sallallahu Alayhi Wasallam) was saying his Salaah. Ibn Abbas (RA) joined him in Salaah by standing

behind him. Nabi (Sallallahu Alayhi Wasallam) caught him by the hand and pulled him to his side. (When there is only one follower in Salaah with Jamaat, he stands by the side of Imam and not behind him). While Nabi (Sallallahu Alayhi Wasallam) was busy in Salaah, he moved back a little. When the Salaah was over, Nabi (Sallallahu Alayhi Wasallam) asked him: "What made you go back from your place?"

He said: "You are the Nabi of Allah! How could I stand with you?"

On this occasion too, Nabi (Sallallahu Alayhi Wasallam) prayed for his knowledge and understanding.

Abdullah bin Amr bin Aas (RA) notes down Ahaadith

Abdullah bin Amr bin Aas (RA) was one of the most pious Sahaaba. He used to fast daily during the day and finish one Qur-aan during the night. Nabi (Sallallahu Alayhi Wasallam) stopped him from this difficult program and said: "You will get weak by fasting daily, and your eyesight will suffer by keeping awake very night. You owe some duty to your body, the members of your family and those who come to visit you."

He says: "Nabi (Sallallahu Alayhi Wasallam) then advised me to take not less than a month to finish one Qur-aan. I said, 'O, Nabi of Allah! This is too little. Let me make full use of my strength while I am still young.' He then reduced the period to 20 days. I kept on repeating my words and Nabi (Sallallahu Alayhi Wasallam) continued reducing the period, till finally I was permitted to take three days in finishing one reading of the Qur-aan."

He had a collection of Ahaadith compiled by him which he had named "Saadiqah (True)". He says: "I used to put down all that I heard from Nabi (Sallallahu Alayhi Wasallam). People once said to me, Nabi (Sallallahu Alayhi Wasallam) is after all a human being and many words said by him in anger or humour is actually not meant by him.

You should not write down each and every thing spoken by him. I accepted the advice. On my once mentioning this to Nabi (Sallallahu Alayhi Wasallam), he said, 'You keep doing as before. By Him who holds my life in His hand, my lips do not say anything except the truth even in anger or joy.'"

Abu Hurairah (RA) says: "No one has narrated from Nabi (Sallallahu Alayhi Wasallam) more than me, except Abdullah bin Amr (RA). This is because he used to note down what he heard, while I relied on my memory."

This is really wonderful, especially when we know that most of his time was spent in reading the Qur-aan and other acts of piety.

Hadhrat Zaid bin Thabit (RA) Memorises the Qur-aan

Zaid bin Thabit (RA) is one of those famous Sahaabah who were considered to be most learned and whose opinions in religious matters carry much weight. He was an expert in rules regarding necessary actions. It is said that he was among the top Ulema and Qaris. He was only 11 years old when Nabi (Sallallahu Alayhi Wasallam) emigrated to Madinah Munawwarah. That is why, in spite of his eagerness, he was not allowed to participate in the early battles like Badr, etc.

He had lost his father when he was six. When Nabi (Sallallahu Alayhi Wasallam) arrived in Madinah Munawwarah, people brought their children to him to receive his blessing. Zaid was also brought to him for the same purpose. He says: "When I was presented to Nabi (Sallallahu Alayhi Wasallam), he was informed that I had then memorised seventeen surahs of the Qur-aan. In order to test me, he asked me to recite some of these. I recited Surah Qaaf. He rewarded me with his kind words.

When writing letters to the Jews outside Madinah Munawwarah, Nabi (Sallallahu Alayhi Wasallam) used to use the services of the local Jews. Once he said to Zaid (RA): "I am not satisfied with what

the Jews write and read for me. I fear mischief from them in miswriting or misreading, I desire you to learn the Jewish language."

Zaid (RA) says: "In fifteen days, I mastered Hebrew and after that I started doing all such work for Nabi (Sallallahu Alayhi Wasallam)."

According to another Hadith, Zaid (RA) is reported to have similarly mastered the Syriac language at the command of Nabi (Sallallahu Alayhi Wasallam). He managed this within the short period of only 17 days.

Hadhrat Hasan's (RA) Knowledge of Islam

The head of Sayyids, Hassan (RA) was born in 3 A.H., in the month Ramadhaan. He was, therefore, a little over seven years old at the time of Nabi (Sallallahu Alayhi Wasallam) death. In spite of his young age, quite a few Ahaadith have been narrated by him.

Abul Howraa once asked him: "Do you remember any saying of Nabi (Sallallahu Alayhi Wasallam)?"

He said: "Yes. Once I was going with him. On the way I saw a large quantity of dates of Sadaqah piled up at one place. I took a date from the pile and put it into my mouth. Nabi (Sallallahu Alayhi Wasallam) exclaimed, 'Kakh! Kakh!' (Words of disapproval) and then he took out the date from my mouth with the help of his finger, saying: 'Eating Sadaqah is not permissible for us (i.e. family of the Nabi)'. Nabi (Sallallahu Alayhi Wasallam) had taught me how to say my five times daily Salaah."

Hasan (RA) says: "Nabi (Sallallahu Alayhi Wasallam) advised me to recite the following Dua in my Witr Salaah;

اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَعَافِنِيْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْمَنْ

تَوَلَيْتَ وَبَارِكْ لِيْ فِيْمَا أَعْطَيْتَ وَقِنِيْ شَرَّ مَا قَضَيْتَ فِاِنَّكَ تَقْضِيْ

وَلَا يُقْضٰي عَلَيْكَ اِنَّهُ لَا يَذِلُّ مَنْ وَّالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

"O, Allah! Guide me along with those whom you have guided. Keep me in ease along with those whom you have kept in ease. Be my protecting friend along with those whose protecting friend you have been. Bless me in what you have granted me. Grant me protection against the ill effects of what may have been ordered for me, for your decision is final and nobody can decide against your will. He who has You as the protecting friend cannot be disgraced. O, Our Lord! You are blessed and You are the Highest."

Hasan (RA) narrates that he heard Nabi (Sallallahu Alayhi Wasallam) saying: "The person who keeps sitting till sunrise at the place where he said his Fajr Salaah shall be saved from the fire of Jahannum."

Hasan (RA) performed his Hajj many times by going from Madinah Munawwarah to Makkah Mukarramah on foot and, when asked about his reasons for undergoing such hardships, he remarked: "I feel ashamed to face Allah Ta'ala (after my death) without having gone to Makkah Mukarramah on foot for pilgrimage to His House."

Hasan (RA) is famous for his piety and mildness. He is responsible for narrating many Ahaadith, collected by Imaam Ahmad in his book. The author of Talqih (name of a kitaab) has included Hasan (RA) among those who have reported as many as 13 Ahaadith. To have remembered so many Ahaadith at the age of seven shows his devotion to Islam and his amazing memory. On the other hand, our children at this age generally do not even know the basics of Islam.

Part Twelve

Love for Nabi (Sallallahu alayhi wasallam)

What we have thus far read about the success of the Sahaabah (RA) in their time was in because of their love for Allah Ta'ala and for His Nabi (Sallallahu Alayhi Wasallam). Love, was a powerful force in the Sahaabah's (RA) lives. It was this force that made them sacrifice their luxuries, forget their lives, give up all their desires or wealth, ignore all suffering and have no fear of death. There is no place for any other worry (except that of the beloved) in a heart filled with love. May Allah Ta'ala through His Grace grant us his own love and that of his Nabi (Sallallahu Alayhi Wasallam), so that we may be blessed with correct worship and have solutions in all difficulties faced in His service.

Hadhrat Abu Bakr's (RA) Suffering for Islam

Those who accepted Islam in the beginning had to keep their faith secret as far as possible. As the Muslims were being constantly badly-treated by the Quraish, even Nabi (Sallallahu Alayhi Wasallam)

advised all new converts to practice Islam secretly, so that they might not have to suffer at the hands of Quraish. However, when the number of Muslims reached 39, Abu Bakr (RA) made a suggestion for the open preaching and practicing of Islam. Nabi (Sallallahu Alayhi Wasallam) would not agree, but when Hadhrat Abu Bakr (RA) insisted, he gave his permission and so all of them went to the Haram for Tabligh.

Abu Bakr (RA) began to speak and the Khutbah (lecture) given by him was the first ever delivered in the history of Islam. Hadhrat Hamzah (RA), who was Nabi (Sallallahu Alayhi Wasallam) uncle and the Chief of the shuhadaa accepted Islam on that very day, while Hadhrat 'Umar (RA) came into the Islam on the third day after this lecture. When Abu Bakr (RA) started speaking, the idol worshippers and disbelievers from amongst the Quraish attacked the Muslims from all sides. Despite the fact that he was considered to be one of the noblest and most respectable of all the people in Makkah Mukarramah, Abu Bakr (RA) was beaten to such an extent that his nose, ears and his entire face was covered in blood. He was kicked, thrashed with shoes, trampled and handled most roughly and cruelly. He became unconscious and half-dead. No one hoped that he would ever survive this cruel attack.

Banu Teem, the people of his clan, came and carried him to his house. They also announced in the Haram that if Abu Bakr (RA) passed away because of the injuries, they would in revenge take the life of Utbah bin Rabee'ah, who had taken the most active part in the attack. Hadhrat Abu Bakr (RA) remained unconscious the whole day. People around him shouted his name again and again to know if he was in his senses, but he would not speak. However, late in the evening he opened his eyes and showed signs of consciousness. As soon as he was able to speak, he asked: "How is Nabi (Sallallahu Alayhi Wasallam)?" The people were most disappointed with him and they said: "How is it that, despite all this hardship and after remaining close to death all day long because of Nabi (Sallallahu Alayhi Wasallam), as soon as he has come back to consciousness he has nothing else to talk about, but Nabi ﷺ himself."

They left Hadhrat Abu Bakr (RA), disgusted at his love for Nabi (Sallallahu Alayhi Wasallam), while they were satisfied that he was out of danger. They advised his mother Umme Khair to give him something to eat. However, not worried about his food, Abu Bakr (RA) would again and again and impatiently ask his mother the same question i.e. "How is Nabi (Sallallahu Alayhi Wasallam)?"

Because she did not know about the condition of Nabi (Sallallahu Alayhi Wasallam), Abu Bakr (RA) begged her to go to Umme Jamil (Umar's sister) and find out from her the latest news about Nabi (Sallallahu Alayhi Wasallam). The mother could not refuse the request of her son in this sorry condition and hurried to Umme Jamil's (RA) house to ask about the condition of Muhammad (Sallallahu Alayhi Wasallam). Like other Muslims of that time, Umme Jamil (RA) was also keeping her faith secret. She therefore hid her knowledge about Nabi (Sallallahu Alayhi Wasallam) saying: "Who is Muhammad and who is Abu Bakr? I am sorry to learn about the condition of your son; if you like, I can go with you to see him."

Umme Khair agreed and they both came to Abu Bakr (RA). On seeing Abu Bakr (RA) in that miserable condition, Umme Jamil (RA) could not control herself and began to cry, saying: "Destruction to the thugs for what they have done to a man like Abu Bakr (RA). May Allah Ta'ala punish them for their bad behavior!" Regardless of what Umme Jamil (RA) said, Abu Bakr (RA) had the same words on his; lips: "How is Nabi (Sallallahu Alayhi Wasallam)?"

Umme Jamil (RA) (pointing towards Umme Khair): "Is it safe to say anything in her presence?"

Abu Bakr (RA): "Do not worry about her. Tell me quickly how is Nabi (Sallallahu Alayhi Wasallam)?"

Umme Jamil (RA): "He is quite well."

Abu Bakr (RA): "Where is he at this moment?"

Umme Jamil (RA): "He is at Arqam's place."

Abu Bakr (RA): "By Allah! I will not eat anything until I see him."

His mother was very eager to feed him. She knew that when he had sworn by Allah, he would not break his oath, therefore, he would not eat under any circumstances. She therefore agreed to take him to

Arqam's place. She had to wait till the street was quiet and she was then able to take him to that place unnoticed by the Quraish. When they both reached Arqam's place, Abu Bakr (RA) saw Nabi (Sallallahu Alayhi Wasallam) and held onto him weeping profusely. Nabi (Sallallahu Alayhi Wasallam) also cried, and all the Muslims who were present there also began to weep over the condition of Hadhrat Abu Bakr (RA).

Hadhrat Abu Bakr (RA) then introduced his mother Umme Khair to Nabi (Sallallahu Alayhi Wasallam), saying: "She is my mother, O, Nabi of Allah! Make dua for her and encourage her to accept Islam." Nabi (Sallallahu Alayhi Wasallam) fisrt made dua for her and then gave her dawat towards Islam. She accepted Islaam there and then.

Many people can claim to be lovers while in ease and comfort, but a true lover is he who is able to prove his love even in difficulty and hardship.

Hadhrat 'Umar's (RA) Grief at the demice of Nabi (Sallallahu Alayhi Wasallam)

Everyone knows of the bravery, courage and strength of 'Umar (RA). Even after 1400 years, hearts are shivering with awe and respect when his name is mentioned. Islam could not be spoken about and preached openly before 'Umar's (RA) coming into Islam. As soon as he accepted Islam, the Muslims started saying Salaah in the Haram, as none could dare harm them with 'Umar (RA) on their side.

Notwithstanding all this, he could not bear the shock of Nabi (Sallallahu Alayhi Wasallam) passing away. So much so that he stood with a sword in his hand, very confused and dazed saying: "I shall cut off the head of the person who says that Nabi (Sallallahu Alayhi Wasallam) has passed away. Nabi (Sallallahu Alayhi Wasallam) has only gone to visit his Lord, just as Moosa عليه السلام had gone to Toor. He will shortly return and cut off the hands and feet of those who were spreading the false news of his death."

On the other hand, 'Uthmaan (RA) was stunned with grief on this event. He could not utter a single word, even till the next day and walked about without speaking. Ali (RA) too, was in terrible grief. He was still and couldn't move. Only Abu Bakr (RA) with all his love for Nabi (Sallallahu Alayhi Wasallam) as we have seen in the last story, stood firm as a rock against this terrible storm of grief and did not lose his composure. He calmly entered Nabi (Sallallahu Alayhi Wasallam) house, kissed his forehead and came back to the people. He called 'Umar (RA) to sit down, and began to speak to the people.

He said: "Whoever worshipped Muhammad (Sallallahu Alayhi Wasallam), let him know that Muhammad is no more and whoever worshipped Allah Ta'ala should know that Allah Ta'ala is Ever living and forever. He then recited the following verse of the Qur-aan:

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاْئِنْ مَّاتَ اَوْ قُتِلَ
انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْئًا ؕ
وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ

"Muhammad is but a Rasool, many Rusul have passed away before him. Will it be that when he dies or is killed, you will turn back on your heels? He who turns back does not hurt Allah, and Allah will reward those who are grateful." (S3 : V144).

As Abu Bakr (RA) was supposed to be the Khalifah after Nabi (Sallallahu Alayhi Wasallam), it is important that, unlike other Sahaabah (RA), he behaved with the calm and patience that were needed on an occasion like this. Again, it was Abu Bakr (RA) alone who knew better than anybody else about the laws regarding the burial, inheritance, etc, of Nabi (Sallallahu Alayhi Wasallam). When a difference of opinion arose among the Sahaabah (RA) whether the burial place of Nabi (Sallallahu Alayhi Wasallam) be at Makkah Mukarramah or Madinah Munawwarah or Jerusalem, it was Abu Bakr (RA) who settled the difference by saying on the authority of

Nabi (Sallallahu Alayhi Wasallam) that, Ambiyaa ﷺ are buried where they have died. There were several other Ahaadith known only to Abu Bakr (RA) that helped solve many of the other problems on the death of Nabi (Sallallahu Alayhi Wasallam).

Some of these Ahaadith were:

"Ambiyaa ﷺ have no heirs. All that a Nabi leaves behind is Sadaqah."

"Allah's curse is on the Amir who does not take proper interest and does not take proper care in the appointment of his deputies."

"The leadership shall remain in the custody of Quraish."

Hadhrat Abu 'Ubaidah (RA) loses his Teeth

At one time, during the battle of Uhud, Nabi (Sallallahu Alayhi Wasallam) was fiercely attacked by the enemy and two pieces of the helmet worn by him were stuck deep into his head (or face). Abu Bakr (RA) and Abu 'Ubaidah (RA) ran to help him. Abu Ubaidah (RA) started pulling out the pieces with his teeth. By the time one piece was out, he had lost one of his teeth. Without minding this, he again used his teeth to pull out the other piece as well. He succeeded in taking out that one too, but he had to lose another tooth in the effort. When the pieces were pulled out, the blood began to flow out from Nabi (Sallallahu Alayhi Wasallam) body. Malik bin Sinaan (RA), the father of Abu Sa'eed Khudri (RA), licked the blood with his lips. At this, Nabi (Sallallahu Alayhi Wasallam) said: "The fire of Jahannum cannot touch the person who has my blood mixed with his."

Hadhrat Zaid (RA) Refuses to go with his father

Before Islam, Zaid (RA) was once traveling in a caravan with his mother, going to her father's town, when the caravan was attacked by the Qais. They took Zaid (RA) as a slave and sold him in Makkah Mukarramah. Hakim bin Hazam bought him for his aunt Khadijah (RA), who offered him as a present to Nabi (Sallallahu Alayhi Wasallam) at the time of her marriage with him.

Zaid's (RA) father was in great grief at the loss of his son. He roamed about in search of him, mourning his separation in the following heart-breaking verses:

"I weep in memory of Zaid, while I know not whether he is alive (to be hoped for) or finished by death."

"O! Zaid, By Allah, I have no knowledge, whether you are killed on soft soil or on a rock."

"Ah, I wish I knew whether you would ever come back to me, for that is the only desire I am living for."

"I remember Zaid when the sun rises in the East. I remember him when the rain comes from the clouds."

"The blowing wind makes stronger the fire of his memory. Alas, my grief and suffering are very long."

"I shall run my swift camels in search of him. I shall search for him around the universe."

"The camels may get tired, but I shall not rest, till I die, for death is the end of every hope."

"I shall still command my sons and such and such people, to keep searching for Zaid even after my death."

Some people of his family happened to meet Zaid (RA) during their journey to Makkah Mukarramah. They told him the story of his father's grief and pain and read to him the poems which he sang for Zaid. Zaid (RA) sent a letter to his father through these people. The letter consisted of three poems addressed to his father telling him that he was quite well and happy with his noble master. When the people went back, they informed his father of his location and delivered Zaid's (RA) message to him.

On receiving the letter, his father and his uncle left for Makkah Mukarramah with sufficient money to buy Zaid (RA). When they came to Nabi (Sallallahu Alayhi Wasallam) they said: "O, son of Haashim and the chief of Quraish. You are living in the Haram and the neighbour of Allah Ta'ala. You are known for freeing the prisoners and feeding the hungry. We have come to you requesting for our son. Accept the ransom money for Zaid and set him free. We are willing to pay even more than the ransom money. Please, show mercy and be kind to us."

Nabi (Sallallahu Alayhi Wasallam) asked: "What do you wish to do with Zaid?"

Zaid's father replied: "We want to take him back home with us." "Is that all?" asked Nabi (Sallallahu Alayhi Wasallam) "All right, then call Zaid and ask him. If he wishes to go with you, I shall let him go without taking any money, but I shall not send him if he doesn't want to go."

Zaid's father replied: "You have shown us more favour than we deserve. We most gladly agree to what you say."

Zaid (RA) was sent for. When he came, Nabi (Sallallahu Alayhi Wasallam) asked Zaid (RA): "Do you know these men?

Zaid (RA) replied: "Yes, I know them. This is my father and that is my uncle."

Nabi (Sallallahu Alayhi Wasallam) then said: "And you know me too. They have come to take you back to your home. You have my full permission to go with them. If, on the other hand, you chose to stay on with me, you may do so."

Zaid (RA) replied: "How can I prefer anybody else to you? You are everybody for me, including my father and my uncle."

Zaid's father and uncle were surprised and said: "O, Zaid! Do you prefer to be a slave? How can you leave your own father, uncle and other members of your family, and remain a slave?"

Zaid (RA) replied: "Verily, I have seen something in my master that makes me prefer him to everybody else in the world."

On this, Nabi (Sallallahu Alayhi Wasallam) took Zaid (RA) in his lap and said: "From today, I adopt Zaid as my son."

The father and uncle were quite satisfied with the situation and gladly left Zaid (RA) with Nabi (Sallallahu Alayhi Wasallam) and returned without him. Zaid (RA) was only a child at that time. His preferring to remain a slave and refusing to go with his own father, giving up his home and family, shows his great love for Nabi (Sallallahu Alayhi Wasallam).

Anas bin Nadhr's (RA) martyrdom in Uhud

When the Muslims were losing in Uhud, somebody started the false rumour that Nabi (Sallallahu Alayhi Wasallam) had been killed. You can imagine the Sahaabah's (RA) grief and sadness over this terrible news. Quite naturally, this caused most of them to lose heart and to give up.

Anas bin Nadhr (RA) happened to see Umar (RA) and Talhah (RA) with a group of Muslims in a state of total panic. He said to them: "Why am I seeing you all so confused?

They replied: "Nabi (Sallallahu Alayhi Wasallam) is killed!"

Anas (RA) exclaimed: "Then who will like to live after him? Come, let us go forward with our swords and join our dear Nabi (Sallallahu Alayhi Wasallam)."

No sooner did he say these words than he attacked the enemy and fought till he was killed. In fact, Anas (RA) had such an extreme love for Nabi (Sallallahu Alayhi Wasallam) that he did not consider this life worth living without him.

Sa'ad's (RA) message for the Muslims

During the battle of Uhud, Nabi (Sallallahu Alayhi Wasallam) asked: "What about Sa'ad bin Rabee'? I don't know how things have gone with him. "One of the Sahaabah (RA) was sent to search for him. He went to the spot where the bodies of the dead lay in heaps. He shouted Sa'ad's (RA) name to know if he was alive. At one place, while he was announcing that he was sent by Nabi (Sallallahu Alayhi Wasallam) to find out about Sa'ad bin Rabee' (RA), he heard a weak voice coming from one direction. He turned to that direction and found that Sa'ad (RA) was lying amongst those that were killed and was about to breathe his last.

Sa'ad (RA) was heard saying: "Give my Salaam to Nabi (Sallallahu Alayhi Wasallam) with my message, 'O Nabi of Allah! May Allah Ta'ala grant you on my behalf a reward higher and more handsome than the one Allah Ta'ala has ever granted a Nabi on behalf of any of his followers', and tell my Muslim brothers, 'Nothing will save you from blame on the Day of Qiyaamah, if the enemy reaches Nabi (Sallallahu Alayhi Wasallam) before all of you have been killed.'"

With these words, Sa'ad (RA) breathed his last and passed away.

فَجَزَاهُ اللّٰهُ عَنَّا اَفْضَلَ مَا جَزٰى صَحَابِيًّا عَنْ اُمَّةِ نَبِيِّهٖ

As a matter of fact, the Sahaabah (RA) have clearly shown their love for Nabi (Sallallahu Alayhi Wasallam). While they suffered wound after wound and were on their last breath, they had no complaint nor

wish on their lips and could not think of anything else except the safety of Nabi (Sallallahu Alayhi Wasallam). How I wish that a sinner like me be blessed with a dot of the love that the Sahaabah (RA) had for Nabi (Sallallahu Alayhi Wasallam).

Sahaabah's (RA) Love for Nabi (Sallallahu Alayhi Wasallam) and other stories

Somebody asked Ali (RA): "How much was the Sahaabah's (RA) love for Nabi (Sallallahu Alayhi Wasallam)."

He replied: "By Allah! To us Nabi (Sallallahu Alayhi Wasallam) was dearer than our money, our children and our mothers, and was more valuable than a drink of cold water at the time of severest thirst."

There is no doubt in Hadhrat Ali's (RA) statement. As a matter of fact, the Sahaabah (RA) reached this state because of the perfection of their Imaan. It had to be so bacause Allah Ta'ala has written in the Qur-aan-e-Kareem;

قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَاَمْوَالُ ۨ
اقْتَرَفْتُمُوْهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ
اللّٰهِ وَرَسُوْلِهٖ وَجِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ؕ وَاللّٰهُ لَا
يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ

"Say! If your fathers and your sons and your brothers and your wives and your tribe and the wealth you have earned and the goods, for which you fear that there will be no sale, and your houses you desire, are dearer to you than Allah and His messenger and striving in His way, then wait till Allah brings His

command to pass. Allah guides not the sinful ones."
(S9 : V 24).

This verse warns against anything else becoming more attractive than the love of Allah Ta'ala and that of Nabi (Sallallahu Alayhi Wasallam). Anas (RA) and Abu Hurairah (RA) reported that Nabi (Sallallahu Alayhi Wasallam) once said: "None of you can be a Mo'min until his love for me is more than his love for his parents, children and all the people of the world."

Ulama say that the love mentioned in this Hadith and others of its kind is the voluntary love and not natural love. However, if it is taken to mean the natural love, then the word Mo'min will stand for the Imaan of the highest degree, for instance like that of Sahaabah (RA).

Anas (RA) says that he heard Nabi (Sallallahu Alayhi Wasallam) saying, "There are three things which, when found in a person, will cause him to taste the sweetness of real Imaan. These are:

1. When Allah Ta'ala and His Nabi (Sallallahu Alayhi Wasallam) are dearer to him than anything else in this world.
2. When his love for anyone is solely for the pleasure of Allah Ta'ala, and
3. When turning to 'Kufr' is as hateful to him as being flung into the fire."

Part Twelve

Different Stories about Sahaabah's (RA) Love for Nabi (Sallallahu Alayhi Wasallam)

Story 1

'Umar (RA) once said to Nabi (Sallallahu Alayhi Wasallam): "O Nabi of Allah, you are dearer to me than anybody else in the world except my own self."

Nabi (Sallallahu Alayhi Wasallam) replied: "Nobody can be a perfect Mo'min until I am dearer to him than even his own self."

Umar (RA) then said: "Now you are dearer to me than my own self."

Nabi (Sallallahu Alayhi Wasallam) replied: "Now, O' Umar."

The 'Ulama have given two meanings to the last words of Nabi (Sallallahu Alayhi Wasallam) namely:

1. "Now you have real Imaan."
2. "Why is it that it is only now that I am dearer to you than your own self? This should have been so long ago."

Suhail Tastari (Rahmatullah alaih) says: "No one can have enjoyment of the Sunnat until he takes Nabi (Sallallahu Alayhi Wasallam) as his Master and considers himself as Nabi (Sallallahu Alayhi Wasallam) slave."

Story 2

A person came to Nabi (Sallallahu Alayhi Wasallam) and asked: "When shall be the Day of Qiyaamah? O, Nabi of Allah!"

Nabi (Sallallahu Alayhi Wasallam) asked him: "What preparations have you made for that Day?"

The person replied: "O, Nabi of Allah! I do not have much Salaah, fast and Sadaqah, but I do have in my heart the love of Allah Ta'ala and of His Nabi (Sallallahu Alayhi Wasallam)."

Nabi (Sallallahu Alayhi Wasallam) said: "On the Day of Qiyaamah, you will surely be with him whom you love."

What Nabi (Sallallahu Alayhi Wasallam) told the person in this story has also been mentioned by some other Sahaabah (RA), namely Abdullah bin Mas'ood, Abu Moosa Ash'ari, Safwan, Abu Zar, (RA) etc.

Anas (RA) says: "Nothing made the Sahaabah (RA) happier than these words of Nabi (Sallallahu alayhi wasallam)."

They had every reason to be happy because the love of Nabi (Sallallahu Alayhi Wasallam) had gone deep into every part of their body.

Story 3

In the beginning, Fatima's (RA) house was far from Nabi (Sallallahu Alayhi Wasallam).

Nabi (Sallallahu Alayhi Wasallam) once said to her: "I wish that you were living near me." Fatimah (RA) replied: "Harithah's (RA) house is close by. If you ask him to exchange his house with mine, he will very gladly do it."

Nabi (Sallallahu Alayhi Wasallam) said: "He has already exchanged once on my request, I feel shy to request him again."

However Harithah (RA) somehow came to know that Nabi (Sallallahu Alayhi Wasallam) wanted Fatimah (RA) to live near him. He at once came to Nabi (Sallallahu Alayhi Wasallam) and said: "O, Nabi of Allah! I have come to know that you wish for Fatimah (RA) to live near you. Here are my houses for you to choose from. No other house is closer to yours than these. Fatimah (RA) can have her house exchanged with any of these. O, Nabi of Allah, what you accept from me is dearer to me than what you leave for me."

Nabi (Sallallahu Alayhi Wasallam) accepted the offer, saying: "I know you are quite sincere in what you say," and made dua for him.

Story 4

A person came to Nabi (Sallallahu Alayhi Wasallam) and said: "O Nabi of Allah! You are dearer to me than my life, my wealth and my family. When I am at my house and happen to think of you, I become restless till I come and see you. O, Nabi of Allah, death is sure to come to both of us. After death, you will be in your high position as a Nabi, while I shall be somewhere else and perhaps I may not be able to see you. I am very worried and troubled when I think of this separation from you."

Nabi (Sallallahu Alayhi Wasallam) stayed quiet and he did not know what to say; then Jibraeel ﷺ appeared and revealed the following verse:

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ وَكَفٰى بِاللّٰهِ عَلِيْمًا

"Whoever obeys Allah and the Rasool, they are with those unto whom Allah has shown favour among the

Ambiyaa and the Siddeeqeen and the Shuhadaa and the Righteous. They are indeed the best of companions. This is a favour from Allah, and Allah suffices as the knower." (S4 : V 69 & 70)

These type of stories happened quite often with the Sahaabah (RA). Such fears in the hearts of the lovers are quite normal. Nabi (Sallallahu Alayhi Wasallam) recited these verses to remove their fears.

A person once came to Nabi (Sallallahu Alayhi Wasallam) and said: "O Nabi of Allah, my love for you is such that when I think of you, I cannot rest till I run to see you, for I am sure I would die if I did not see you. Now I am very worried when I imagine that, even if I am able to enter Jannat, it will be very difficult for me to see you, for you will be in a position far above my reach." Nabi (Sallallahu Alayhi Wasallam) comforted him by reciting the abovementioned verses in reply.

Nabi (Sallallahu Alayhi Wasallam) saw a person from the Ansaar looking very much worried. He inquired: "What makes you look so sad?"

The Person replied: "O, Nabi of Allah! I have a problem. "

Nabi (Sallallahu Alayhi Wasallam) asked: "What is it?"

The person replied: "O, Nabi of Allah! We come to you every morning and evening. We are blessed with your sight and delighted to be in your presence. But one day, we will be separated from you for you will be placed on heights unreachable to us."

Nabi (Sallallahu Alayhi Wasallam) kept silent over this, but when the abovementioned verses were revealed, he sent for that person and gave him the good news contained in those verses.

According to another Hadith, many Sahaabah (RA) had these types of fears until Nabi (Sallallahu Alayhi Wasallam) recited these verses to them, and they were satisfied.

According to another version, the Sahaabah (RA) once asked Nabi (Sallallahu Alayhi Wasallam): "Ambiyaa (AS) because of their virtue will surely be in a much higher position than their followers. How will their followers be able to see them?"

Nabi (Sallallahu Alayhi Wasallam) replied: "Those in higher positions will come down to their friends in lower positions to sit with them and talk to them."

Story 5

Nabi (Sallallahu Alayhi Wasallam) once said: "Some of my followers coming after me will love me very much. They will wish that they could see me, even if they had to spend their wealth, leave their families and spend all their possessions for it."

Khalid's (RA) daughter, Abdah (RA) says: "My father, while in bed, would talk about and remember Nabi (Sallallahu Alayhi Wasallam) with love and eagerness. He would also remember each and every Muhajir and Ansaari (by name) and would say, "Some of them are my elders and others are my juniors. My heart is eager to meet them. O, Allah! Call me back soon, so that I may be able to meet all of them. He would keep on doing this till he would be overtaken by sleep."

Story 6

Abu Bakr (RA) once said to Nabi (Sallallahu Alayhi Wasallam): "I have a greater wish for your uncle Abu Talib to come into Islam than for my own father, as I know it would please you more!."

Similarly, 'Umar (RA) once said to 'Abbas (RA), the uncle of Nabi (Sallallahu Alayhi Wasallam): "I was more pleased at your accepting Islam than that of my father, because your Islam made Nabi (Sallallahu Alayhi Wasallam) happier."

Story 7

One night, 'Umar (RA) was on his security patrol when he saw a light and heard a sound coming from a house. He peeped in to find an old

lady spinning wool and singing a few poems with the following meaning:

"May Allah Ta'ala accept the prayers of the pious and the chosen ones who are seeking blessings for Muhammad (Sallallahu Alayhi Wasallam)."

"O, Allah's Nabi! You worshipped each night and you wept before each day."

"I wish to know if I could be together with my beloved [Nabi (Sallallahu Alayhi Wasallam)]."

"For death comes in different ways and I do not know how I shall die."

'Umar (RA) on hearing these poems sat down weeping in love and memory of Nabi (Sallallahu Alayhi Wasallam).

Story 8

The story of Bilal (RA) is known to all. At the time of his death, his wife sat by his side crying in grief: "O, dear! Alas!"

He replied angrily "Subhanallah! What a lovely thing it is to die and be able to meet Muhammad (Sallallahu Alayhi Wasallam) and his Sahaabah (RA)."

Story 9

We have already read the story of Zaid (RA) in Chapter five. While he stood at the gallows, about to be killed, Abu Sufyan said to him: "How would you like it if Muhammad (Sallallahu Alayhi Wasallam) is killed in your place, and you be let off to enjoy life with your family."

Zaid (RA) replied: "By Allah, it is unbearable for me to sit happily with my family while even a thorn is pricking Nabi (Sallallahu Alayhi Wasallam)."

On this, Abu Sufyan said: "There is no example anywhere in the world to the love which the companions of Muhammad (Sallallahu Alayhi Wasallam) have for him."

A note: What else can be expected of those who really love Nabi (Sallallahu Alayhi Wasallam)? The Ulama have given various answers to this question.

Qaadhi lyaadh writes: "A lover prefers his beloved above all other things and persons. If this is not the case, the love is not sincere. It is, therefore, necessary for those who claim to love Nabi (Sallallahu Alayhi Wasallam) that they follow him in his words and actions, carry out his commandments, give up everything that he has disliked and follow his way of life, the Sunnat, in good and bad times. Allah Ta'ala has said in the Qur-aan-e-kareem:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللّٰهُ وَ يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ

Say [O, Nabi (Sallallahu Alayhi Wasallam)], If you love Allah then follow me, Allah will love you and forgive you your sins. Allah is most Forgiving, most Merciful." (S3 : V31).

The stories given in the previous pages are an example for us. In fact a detailed account of the Sahaabah's (RA) lives cannot be covered even in big thick books. It is now quite a few months since I started writing this small book. My work at the Madrasah and other work, needing immediate attention, have already delayed this book. I, therefore, wish to finish the book at this stage, so that people may at least benefit from these pages. I have to write an important warning before I finish off. Just as we are today lacking in our other duties we owe to Islam, so are we very seriously neglectful in our respect and

admiration of the Sahaabah (RA). Some neglectful people go to the extent of even saying bad words against them. We must remember that the Sahaabah (RA) are those people who laid the foundations of Islam. They are those who sacrificed the most for Tabligh. We can never be too grateful to them. May Allah Ta'ala shower His choicest blessings on them for their efforts in learning Islam from Nabi (Sallallahu Alayhi Wasallam) and teaching it to those after them.

I am writing down below the translation of a chapter from "Shifa" by Qaadhi lyaadh: "If we claim to admire and honour Nabi (Sallallahu Alayhi Wasallam), we must also respect his Sahaabah (RA). As Muslims, it is necessary for us to appreciate what we owe to them, to follow them and to ask the forgiveness of Allah Ta'ala for them. No doubt they had their differences, but we have no right to comment on them. We must beware of the stories made up by Shiahs, and even some historians, whose mischievous aim is to cause harm to some of the Sahaabah (RA) and to insult others. We must never doubt the sincerity and honesty of Sahaabah (RA). When we come across any event in history which appears to lower their status in our eyes, we must explain it as far as we can for them, for they really deserve this. We should always speak of their virtues and stop our tongues from saying anything that would insult them. Nabi (Sallallahu Alayhi Wasallam) himself has said, 'Observe silence about my Sahaabah (RA) when they are mentioned with disrespect.'"

There are many virtues of the Sahaabah (RA) given in the Qur-aan and Hadith. Allah says in the Qur-aan-e-Kareem:

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَ الَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ
رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَ رِضْوَانًا ۫ سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ
السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۚۛ وَ مَثَلُهُمْ فِي الْاِنْجِيْلِ ۚۛ كَزَرْعٍ اَخْرَجَ
شَطْئَهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ

الْكُفَّارَ ؕ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّ اَجْرًا عَظِيْمًا

"Muhammad is a Rasool of Allah. And those with him are hard against the disbelievers and merciful among themselves. You (O, Muhammad) see them bowing and falling in sajda (in Salaah), seeking reward from Allah and His pleasure. On their faces there are marks, being the marks of their sajda. This is their description in the Torah and their description in the Injeel is like a planted corn seed that sends out its shoot and makes it strong and firm upon its stalk, delighting the farmer so that He may enrage the disbelievers with (the sight of) them. Allah has promised those who believe and do good works, His forgiveness and a great reward." (S48 : V29)

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ وَّ مَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ؕ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَ اَثَابَهُمْ فَتْحًا قَرِيْبًا وَ كَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا

Allah was very pleased with the believers when they promised loyalty to you under the tree, and He knew what was in their hearts, and He sent down peace and reassurance on them and rewarded them with a close victory, and much booty that they will capture. Allah is ever Mighty, Wise. (S48 : V18 &19)"

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَ مِنْهُمْ مَّنْ يَّنْتَظِرُ ۖ وَمَا بَدَّلُوْا تَبْدِيْلًا

Of the believers are men who are true to what they promise with Allah. Some of them have paid their vow by death (in battle), and some of them are still waiting to receive their martyrdom; and they have not changed in the least. (S33 : V 23)."

وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ ۙ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ

And the first to lead the way (in accepting Islam) amongst the Muhaajireen and the Ansaar, and those who followed them in sincerity, Allah is very pleased with them and they are very pleased with Him; and He has made ready for them Gardens underneath which rivers flow, wherein they will live forever. That is the great success. (S9 : V100)."

In the above verses of the Qur-aan-e-kareem, Allah Ta'ala has praised the Sahaabah (RA) and expressed His pleasure with them. Similarly the books of Hadith are full of their virtues e.g.:

"Follow Abu Bakr and 'Umar when I am no more with you."

"My Sahaabah (RA) are like (guiding) stars. Whomsoever you follow, you will be guided (on the right path)."

"The example of my Sahaabah (RA) (amongst mankind) is as the example of salt in food. There is no taste in the food without the salt."

"Beware (of using your tongue) in insulting my Sahaabah (RA). Do not make them the target of your insults. Who loves them, loves them for his love for me, and who hates them hates them for his hatred for me. Who annoys them, annoys Me, and who annoys Me annoys Allah Ta'ala. Allah Ta'ala will very soon catch the person who annoys Him."

"Do not insult my Sahaabah (RA). If any of you (persons coming after Sahaabah (RA)) has spent gold (in Sadaqah) equal in weight to Mount Uhud, he cannot get a reward equal to what my Sahaabah (RA) get while spending one or even half a mudd of grain only." (A mudd equals 1kg.)

"On the person who insults my Sahaabah (RA) is the curse of Allah Ta'ala, the Malaaikah and of all men put together. Neither his Fardh nor his Nafl is accepted by Allah Ta'ala."

"After the Ambiyaa (AS), Allah Ta'ala has chosen my Sahaabah (RA) above all His creation. He has again chosen four of my Sahaabah (RA) over the rest of them. They are Abu Bakr (RA), 'Umar (RA), 'Uthmaan (RA) and Ali (RA)."

"O, people! I am pleased with Abu Bakr (RA). You should realize his high position. I am also pleased with 'Umar, Ali, 'Uthmaan, Talhah, Zubair, Sa'ad, Sa'eed, Abdur Rahman bin Auf and Abu Ubaidah (RA). You should realize their high position. O, people! Allah Ta'ala has announced the forgiveness

of all those who participated in Uhud and who swore loyalty at Hudeybiah. O, people! You should consider me while dealing with my Sahaabah (RA), especially those who are my family by marriage. Beware of doing wrong to them, otherwise they may complain against you on the Day of Qiyaamah and you may not be pardoned."

"Have regard for me in dealing with my Sahaabah (RA) and my family in marriage. The person who has regard for me shall be in the protection of Allah Ta'ala on the Day of Qiyaamah. Allah Ta'ala is free of any responsibility to him who has no regard for me. He may seize him any time."

"On the Day of Qiyaamah, I shall be the guardian of those who have regard for me in their dealing with my Sahaabah (RA)."

"The person who has regard for me in his dealing with my Sahaabah (RA), shall be able to reach me, when I shall be at Kauthar; while the person who has no regard for me in his dealing with them shall not be able to approach me. He may have a look at me from a distance."

Ayyub Sakhtiani (Rahmatullah alaih) says: "Whoever loves Abu Bakr (RA), strengthens his Imaan. Whoever loves 'Umar (RA), receives guidance on the right path. Whoever loves Uthmaan (RA), is brightened with the light of Allah Ta'ala. Whoever loves Ali (RA), holds fast to the rope of Allah Ta'ala. Whoever honours the Sahaabah (RA), can never be a Munafiq (hypocrite). Whoever insults them, he is surely making things up, or a Munafiq or one who is against the Sunnat. I am afraid that no good action of such a person will be accepted by Allah Ta'ala, until he cleans his heart of their hatred and begins to love all of them."

Sahl bin Abdullah (Rahmatullah alaih) says: "He, who does not honour the Sahaabah (RA), has actually not believed in Nabi (Sallallahu Alayhi Wasallam)."

May Allah Ta'ala save me, my friends, my patrons, my acquaintances, my Sheikhs, my pupils and all the Muslims from His anger and from His beloved Nabi (Sallallahu Alayhi Wasallam) displeasure, and may He fill our hearts with the love for the Sahaabah (RA). Aameen.

فضائلِ صلاة

Virtues of Salaah

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Part One

The rewards of Salaah

Hadith -1

Hadhrat Abdullah bin Umar (Radi Allahu anhu) narrates that he heard Rasulullah (Sallallahu alayhi wasallam) saying: "Islam is based on five pillars: Believing that there is no god but Allah, and Muhammad (Sallallahu alayhi wasallam) is His servant and prophet; establishment of salaah; paying of Zakaat; performance of Hajj; and fasting in Ramadhaan."

Rasulullah (Sallallahu Alayhi Wasallam) has compared Islam to a tent resting on five supports. The Kalimah is the central support and the other four pillars of Islam are, so to say, the remaining four supports, one at each corner of the tent. Without the central support, the tent cannot possibly stand, and if any one of the corner supports is missing, a collapse will result in that corner. Now, let us judge for ourselves how far we have kept up the tent of Islam. Is there really any pillar that is being held in its proper place?

The five pillars of Islam mentioned in this Hadith explain the most important duties of a Muslim. Although a Muslim cannot do

without any one of them, yet salaah in Islam holds the second position after Imaan. Hadhrat Abdullah bin Mas'ood (Radi Allahu anhu) says: "Once, I asked Rasulullah (Sallallahu alayhi wasallam), which act (of man) was the dearest to Allah Ta'ala. Rasulullah (Sallallahu alayhi wasallam) replied, 'Salaah'. I then inquired which act came next (in order of importance) and Rasulullah (Sallallahu alayhi wasallam) replied, 'Kindness to parents'. I again asked what was next and he answered, 'Jihaad'."

Mulla Ali Qari (Rahmatullah alaih) has used this Hadith in support of the belief that salaah is the most important duty after Imaan. This is further supported by a hadith, in which Nabi (Sallallahu alayhi wasallam) is reported to have said:

"Salaah is the best of all that has been instructed by Allah."

Hadith -2

"Hadhrat Abu Zar (Radi Allahu anhu) narrates that once Rasulullah (Sallallahu alayhi wasallam) came out of his house. It was autumn and the leaves were falling off the trees. He caught hold of a branch of a tree and its leaves began to drop in large numbers. Doing this he said, 'O, Abu Zar! (Radi Allahu anhu) when a Muslim offers his salaah to please Allah Ta'ala, his sins fall away from him just as these leaves are falling off this tree."

In autumn, usually, the leaves of the trees fall in large numbers, so much so that on some trees not a single leaf is left behind. The same is the effect of salaah performed with sincerity and devotion. All the sins of the person offering salaah are wiped off.

It should, however, be remembered that according to the Ulama, it is only the minor sins that are forgiven by the performance of salaah and other services. The major sins are not forgiven without taubah. We should, therefore, in addition to performing salaah, be

particular about doing taubah (repentance) and istighfaar (seeking forgiveness). Allah Ta'ala may, however, forgive, by His bountiful Grace, even the major sins of any person because of his salaah.

Hadith -3

Hadhrat Abu Usmaan (Radi Allahu anhu) says: "I was once sitting under a tree with Hadhrat Salmaan (Radi Allahu anhu). He caught hold of a dry branch of the tree and shook it till all its leaves fell off. He then said to me, "O, Abu Usmaan! (Radi Allahu anhu) Will you not ask me why I am doing this?" "Do tell me," I replied. He said, "Rasulullah (Sallallahu alahi wasallam) had done exactly like this before me, while I was with him under a tree.He caught a dry branch and shook it, till all its leaves fell off". At this he said: "O, Salmaan! (Radi Allahu anhu) will you not ask me why I am doing this?' I replied: 'Do tell me why you are doing this?' He remarked: "Verily, when a Muslim makes wudhu properly and then reads his salaah five times a day, his sins fall off just as these leaves have fallen off. He then recited the following verse of the Holy Qur-aan:

"Establish salaah at the two ends of the day, and when the night approaches. Verily, good deeds cancel evil deeds. This is a reminder for the mindful.

The behaviour of Hadhrat Salmaan (Radi Allahu anhu) in the above Hadith shows the deep love which the Sahaabah had for Rasulullah (Sallallahu alayhi wasallam). They would often remember fondly the sweet memories of the time when Rasulullah (Sallallahu alayhi wasallam) was living among them. They would, while quoting him, do exactly what they had seen him doing at a particular moment.

In the above Hadith, mention is made of wudhu to be done properly. We should, therefore, be sure of the rules about wudhu and try to practise all of these. For example, using a miswaak is a sunnat of wudhu, but is very often neglected. It is said in a Hadith that the salaah offered after doing miswaak is seventy times better than the salaah performed without miswaak. In another Hadith, use of miswaak has been encouraged very strongly. These are some of its benefits:

- "It cleanses and sweetens the mouth and stops its bad smell."
- "It is a cause of Allah's pleasure and a blow to the Devil."
- "Allah and His angels love the person doing miswaak." "It strengthens the gums and improves the eye-sight."
- "It clears out bile and phlegm."

To crown all, "It is a sunnah i.e. the practice of our beloved Nabi (Sallallahu alayhi wasallam). As many as seventy virtues of the miswaak have been counted by the Ulama. It is said that a person in the habit of miswaak dies with the Kalimah on his lips. The rewards of taking wudhu properly are many. It is mentioned in Ahaadith that the parts of body washed in wudhu shall glitter on the Day of Qiyaamah and, by this (sign), Rasulullah (Sallallahu alayhi wasallam) will at once recognise his followers.

Hadith -4 (a)

Hadhrat Abu Hurairah (Radi Allahu anhu) narrates that once Rasulullah (Sallallahu alayhi wasallam) asked his companions, 'Do you believe that dirt can remain on a person bathing five times a day in a stream running in front of his door?' 'No', replied the companions, 'No dirt can remain on his body.' Rasulullah (Sallallahu alayhi wasallam) said: So, exactly similar is the effect of salaah offered five

times a day. With the Grace of Allah Ta'ala, it washes away all the sins'."

Hadith -4 (b)

Hadhrat Jaabir (Radi Allahu anhu) narrates that he heard Rasulullah (Sallallahu alayhi wasallam) saying: "The example of five times daily salaah is like a deep stream running in front of the door of a person who bathes therein five times a day."

Running water is generally free from dirt, and the deeper it runs the cleaner and purer it is. A bath in such water surely removes dirt from the body and makes it clean. Salaah read properly also cleanses the soul of all sins. Hadhrat Abu Sa'eed Khudri (Radi Allahu anhu) narrates that he heard Rasulullah (Sallallahu alayhi wasallam) saying:

'Each of the five salaahs cancels the sins committed since the salaah before it. To explain, let us take the case of a person working in a factory. His job is such that his body gets covered with dust. But there are five streams of running water in between the factory and his house and, on his return from the job he takes a bath in each stream. The effect of five times daily salaah is quite similar. Any sins between two salaahs are forgiven because of 'istighfaar and taubah in each salaah.'

Rasulullah (Sallallahu alayhi wasallam) through such examples, wants to show us that salaah has the wonderful power of removing sins. If we fail to use Allah's mercy, surely we ourselves are the losers. To make a mistake is human. We are likely to commit many sins and deserve his punishment, but look how forgiving our dear Allah is! He has most beautifully shown us the way to earn His mercy and forgiveness. It is a great pity if we do not use of this great favour. Our Allah Ta'ala is always eager to show us His mercy for every small thing we do. It is said in a Hadith, that if a person goes to bed with the intention of getting up for Ta-hajjud and somehow does not wake up, he receives the full reward for Tahajjud, although he has been

enjoying his sleep at the time of Tahajjud. How wonderful is the grace of Allah Ta'ala and what a tremendous loss if we do not receive blessings from Him.

Hadith –5

Hadhrat Huzaifah (Radi Allahu anhu) says that, whenever Rasulullah (Sallallahu alayhi wasallam) happened to face any difficulty, he would at once turn to salaah."

Salaah is a great blessing of Allah Ta'ala. To resort to salaah at the time of worry is to rush towards His mercy, and when Allah's mercy comes to rescue, there can remain absolutely no worry. There are many ahaadith concerning this practice of Rasulullah (Sallallahu alayhi wasallam). Similar was the practice of his companions, who followed him in every single thing. Hadhrat Abu Darda (Radi Allahu anhu) says: "Whenever a strong wind blew, Rasulullah (Sallallahu alayhi wasallam) would immediately enter the masjid and would not leave until the wind had stopped. Similarly, at the time of a solar or lunar eclipse, Rasulullah (Sallallahu alayhi wasallam) would at once start offering salaah. Hadhrat Suhaib (Radi Allahu anhu) was informed by Rasulullah (Sallallahu alayhi wasallam) that all the previous prophets of Allah (peace be upon them) also used to turn to salaah in all problems.

Hadhrat Ibn Abbaas (Radi Allahu anhu) was once on journey. On his way he got the news of the death of his son. He got down from his camel and offered two rakaats of salaah, praying in Tashahhud for a long time. He then recited 'Innaa lillaahi wa innaallaihi raaji-oon' and said, "I have done what Allah Ta'ala has ordered us to do in His Holy Book i.e."Seek Allah's help with patience and salaah".

Hadhrat Nadhr (Radi Allahu anhu) narrates, "Once it became very dark during the day in Madinah. I hurriedly went to Hadhrat Anas (Radi Allahu anhu) to know if he had ever experienced similar conditions during the lifetime of Rasulullah (Sallallahu alayhi

wasallam). He said to me. "M'aazallaah! During those blessed days, whenever the wind blew strong, we would hurry to the masjid fearing that it should be the approach of the Last Day."

Hadhrat Abdullah bin Salaam (Radi Allahu anhu) narrates that whenever the members of Rasulullah's (Sallallahu alayhi wasallam) family were having problems in any way, Rasulullah (Sallallahu alayhi wasallam) would instruct them to perform salaah, and would recite the following verse of the Qur-aan:

"And instruct salaah upon your people and be yourself constant therein. We ask not of you to provide sustenance. We provide it for you. And the Hereafter is for the righteous."

It is said in a hadith that when somebody has a need, whether it is for this life or the Hereafter, or whether it concerns Allah Ta'ala or a person, he should perform a perfect wudhu, offer salaah of two rakaats of Salaah.

Wahb bin Munabbih writes: "Have your needs fulfilled by Allah Ta'ala through salaah. In the good old days, if a difficulty came to the people, they would hurry towards salaah."

It is said that in Koofah there was a porter (delivery man) who was well known for his honesty. People trusted him with their valuables and money, which he carried from one place to another. Once he was doing his job as usual when a person met him on the way and asked him where he was going. When the porter told him, he-said, "I am also going to the same place. If I could walk, I would have accompanied you on foot. Will you kindly give me a lift on your mule for one dinaar?" The porter agreed and allowed him to share the mule with him. They came to a crossing on the way.

The person said, 'Now, which road will you take?' 'The main road, of course,' replied the porter. The person said. 'No brother, we should go by the other road which is a shortcut and there is plenty of grass to feed the animal. The porter said, 'I have never been on this path.' The person remarked, 'But I have travelled by this route quite often'. The porter believed him and put the animal on that path. After

some distance, the path ended in a terrifying forest where a large number of dead bodies were lying about. All of a sudden the person jumped down from the mule and took out his knife with the intention of killing the porter. "Stop", shouted the porter, 'Take the animal and its load, but do not kill me'. The person refused to listen to him and swore that he would first kill the porter and then take the animal and the goods.

Seeing that the robber was not going to listen, the porter said to him, 'All right if you must kill me, then permit me to perform my salaah of only two rakaats.' The person agreed and remarked, 'You can please yourself. All the dead you see over here made the same request, but their salaah did not help them.' The porter started the salaah, but could not remember any surah to read after Sura Faatihah, in spite of his best efforts. Meanwhile the person grew impatient and angrily told him to hurry up with the salaah. All of a sudden the following verse flashed to his mind ***'Is it not He Who answers the wronged one when he cries unto Him, and removes the evil. . .***

The porter was reciting the verse and tears welled up in his eyes, when a horseman suddenly appeared on the scene. He was wearing a glittering helmet and held a spear in his hand. He stabbed the body of the pitiless rogue with his spear and killed him there and then. A flame of fire rose from the spot where the dead body fell. The porter fell down in sajdah and thanked Allah Ta'ala. After finishing his salaah, he ran towards the horseman and asked him who he was. He replied. 'I am a slave of Allah Ta'ala. You are now safe and can go wherever you like.' Saying this, the horseman rode away and disappeared."

Indeed salaah is a tremendous gift. Besides pleasing Allah Ta'ala it often saves us from the problems of this life and provides us with peace of mind.

It is mentioned in a hadith that Rasulullah (Sallallahu alayhi wasallam) is reported to have said: 'Offer your salaah at your homes quite frequently, so that it may be blessed with Allah's Grace and Mercy.'

Hadith -6

"Abu Muslim narrates: I went to see Abu Umaamah (Radi Allahu anhu) while he was in the masjid. I asked him if he had really heard Rasulullah (Sallallahu alayhi wasallam) saying, "When a person performs wudhu properly and then says his fardh salaah, Allah Ta'ala forgives him all the sins committed that day by his feet in going towards evil, by his hands in doing evil, by his ears in listening to evil, by his eyes in looking at evil and by his heart in thinking of evil.' He replied, 'By Allah, I have heard these words from Rasulullah (Sallallahu alayhi wasallam) again and again."

In a Hadith by Hadhrat Usmaan (Radi Allahu anhu), Rasulullah (Sallallahu alayhi wasallam) is reported to have warned people against committing sins in the hope of getting them forgiven through salaah. We have, really, no reason to behave so. After all, what is the quality of the salaah that we offer? If Allah Ta'ala only accepts our salaah it is His very special favour and grace. Again we would be very ungrateful if we disobey Allah Ta'ala just because He is Merciful and Forgiving.

Hadith -7

Hadhrat Abu Hurairah (Radi Allahu anhu) narrates, "Two persons of one tribe came to Rasulullah (Sallallahu alayhi wasallam) and accepted Islam at one and the same time. One of them was martyred in a battle and the other died a year later. Hadhrat Talha bin Ubaidullah (Radi Allahu anhu) says that he saw in his dream that the person who had died later entered Jannah before the martyr. This surprised him. I do not remember whether it was he

or somebody else who narrated this dream. Rasulullah (Sallallahu alayhi wasallam) then said: "Has not the person dying later fasted for one additional month of Ramadhaan, and has he not read more than six thousand rakaats of salaah or more during the year he lived after the martyr?"

Really, we do not know how valuable salaah is! Rasulullah (Sallallahu alayhi wasallarn) was often heard saying, "The comfort of my eyes is in salaah." This is an expression of his deep love for salaah. As such, what else can be more valuable than salaah?

Hadith -8

Hadhrat Ibn Mas'ood (Radi Allahu anhu) narrates that he heard Rasulullah (Sallallahu alayhi wasallam) saying: "When the time of salaah comes close, an Angel announces, 'Get up, O Children of Aadam, and put out the fire that you have (by doing sins) kindled to burn yourselves. So, the people rise up, perform wudhu and offer their Zuhr salaah. This causes forgiveness of their sins committed since sunrise. The same is repeated at Asr, Maghrib and Ishaa. After Ishaa people go to bed, but there are some who busy themselves in good, while others are busy in evil deeds.

Hadhrat Salmaan (Radi Allahu anhu) says, "After Ishaa the people get divided into three groups. There are some for whom the night is a source of blessing and gain. They are those who spend it in the worship of Allah Ta'ala, while other people are asleep. For them the night brings great reward from Allah Ta'ala. There are others who turn their night into a curse for themselves, because they do many bad things in the darkness of the night. There is the third group of

people who go to bed immediately after Ishaa; they neither gain nor lose."

Hadith -9

Hadhrat Abu Qataadah bin Rab'iyy (Radi Allahu anhu) says that he heard Rasulullah (Sallallahu alayhi wasallam) saying: "Allah Ta'ala has said, "O Muhammad (Sallallahu alayhi wasallam)! I have fixed five times daily salaah for your followers. I have made a promise with myself that whosoever is regular in performing his salaah in its correct time, he shall be admitted into Jannah. Those of your followers, who do not guard their salaah, are not included in this promise."

In another hadith, it is said that Allah Ta'ala has fixed five times salaah and whosoever is mindful of his salaah, by making wudhu properly and by praying at the correct times with sincerity and devotion is assured by Allah Ta'ala of his entry into Jannah; and whosoever does not guard his salaah, there is no such guarantee for him; he may-or may not be forgiven. Salaah has indeed a tremendous value. It gives us an opportunity to, receive Allah's guarantee for Jannah.

Hadith -10

Ibn Salmaan (RA) says that he heard one of the companions of Rasulullah (Sallallahu alayhi wasallam) narrating, "When we had won the battle of Khaibar, we began to buy and sell among ourselves the booty that we had captured. One of us went to Nabi (Sallallahu alayhi wasallam) and said, O, Prophet of Allah, no one else has earned so much profit as I have in today's business.' 'How much did

you earn? asked Rasulullah (Sallallahu alayhi asallam). He replied, 'I kept on selling and buying till I earned a net profit of three hundred 'Ooqiyyah' of silver.' Rasulullah (Sallallahu alayhi wasallam) said, "Shall I inform you of something better than that?" He replied, 'Do tell me, O, Prophet of Allah!' Rasulullah (Sallallahu alayhi wasallam) remarked 'Two rakaats nafl after (fardh) salaah.'

According to Nabi (Sallallahu alayhi asallam), the money of this world cannot compare with the everlasting gain of the Hereafter. Our life will be pleasant and worth living if we develop our 'Imaan' to an extent where two rakaats of salaah, in our sight, are more valuable than all the riches of this world. Salaah is really a great treasure and that is why Rasulullah (Sallallahu alayhi wasallam) has called it 'the comfort of his eyes' and had been instructing us to read salaah right up to his last breath. Umme Salmah (Radi Allahu anha) narrates that the last words of Rasulullah (Sallallahu alayhi wasallam), which he could hardly utter, were about guarding the salaah and kindness towards the slaves. Rasulullah (Sallallahu alayhi wasallam) once sent in jihaad a Jamaat towards Najd, They returned victorious very soon with lots of booty. When Rasulullah (Sallallahu alayhi wasallam) saw the people envying them and wondering at their quick return, he said to them, "Shall I inform you of a group of people who earn much more in a much shorter time? They are those who perform their Fajr with Jamaat and keep sitting after fajr till a little while after sunrise and then read two rakaats of salaah."

According to Shaqeeq Balkhi (RA), a very famous Shaikh, we can get five things through five ways; an increase in provisions through 'Chaasht' (an extra salat read before midday) a light in the grave through Tahajjud, correct answers to Munkar and Nakeer (the angels who will question us in our graves) through the recitation of the Qur-aan; an easy crossing of Siraat (the bridge over Jahannam) through fasting and charity, and place under the shade of Allah's Throne on the Day of Qiyaamah through Zikr.

There are so many sayings of Rasulullah (Sallallahu alayhi wasallam) about salaah and its virtues that it is very difficult to cover all of them in this small book.
A few of them are, however, mentioned below:

1. "Salaah was the first and the foremost thing instructed by Allah Ta'ala, and it shall be the first thing to be asked about for on the Day of Qiyaamah."
2. "Fear Allah Ta'ala in the matter of salaah! Fear Allah Ta'ala in the matter of salaah! Fear Allah Ta'ala in the matter of salaah!
3. "Salaah comes between man and Shirk. (to believe in other gods with Allah)"
4. "Salaah is the mark of Islam. A person, who says his salaah at the correct time with sincerity and devotion, following all its rules including the Mustahabbaat, is surely a Mo'min."
5. "Of all things that have been fixed by Allah Ta'ala, Imaan and salaah are the most valued. If there were any other thing better than salaah, then Allah Ta'ala would have ordained it for His Angels, some of whom are always in ruku and others in sajdah."
6. "Salaah is the pillar of Islam."
7. "Salaah disgraces the Devil."
8. "Salaah is the light of a Mo'min."
9. "Salaah is the best jihaad."
10. "Allah Ta'ala keeps forgiving a person so long as he is engaged in salaah."
11. "When a problem comes to us from the heavens, people frequenting the masjid are saved."

12. "If some big sins of a Muslim land him in Jahannam, the fire would not burn those parts of his body which have touched the ground while he was in sajdah during his salaah."
13. "Fire has been forbidden to touch those parts of the body which touch the ground while performing the sajdah."
14. "Of all the practices, salaah read at the correct time is most loved by Allah Ta'ala."
15. "Allah Ta'ala likes most the posture of a person when he is in sajdah, pressing his forehead on the ground in humility."
16. "A person in sajdah is nearest to Allah Ta'ala."
17. "Salaah is a key to Jannah."
18. "When a person stands in salaah the gates of Jannah are opened and all the curtains between him and Allah Ta'ala are lifted (provided that he does not spoil his salaah by coughing etc)."
19. "A person in salaah (so to say) knocks at the door of Allah Ta'ala, and the door is always opened for him who knocks."
20. "The position of salaah in Islam is as the position of the head in a body."
21. "Salaah is the light of the heart. Let those who wish brighten their hearts (through salaah)".
22. "If a person wishes to have his sins forgiven by Allah Ta'ala, he should perform wudhu properly, offer with devotion two or four rak'aats of fardh or nafl and then make to Allah Ta'ala. Allah Ta'ala will forgive him."
23. "Any piece of land, on which Allah Ta'ala is remembered in salaah, takes pride over the rest of the Earth."

24. "Allah Ta'ala accepts the dua of a person who makes dua to Him after performing two rakaats of salaah. Allah Ta'ala grants him what he asks for, sometimes immediately and sometimes (in his own interest) later."
25. "A person who performs two rakaats of salaah in seclusion, where nobody except Allah Ta'ala and His Angels see him, receives a certificate of being saved from jahannam."
26. "Allah Ta'ala accepts the dua of a person after each fardh salaah performed by him."
27. "Jahannam is forbidden and Jannah becomes compulsary to a person who performs his wudhu properly and performs his salaah properly, according to its rules."
28. "Shaytaan remains scared of a Muslim so long as he is particular about his salaah, but no sooner does he neglect it than shaytaan gets a hold on him and tries his best to mislead him."
29. "Salaah at its early hours is the most excellent practice."
30. "Salaah is the offering of the pious."
31. "Salaah at its early hours is a practice most liked by Allah Ta'ala."
32. "At dawn, some people go to the masjid and some to the market. Those going to the masjid are carrying the flag of Imaan and those leaving for the market are carrying the flag of shaytaan."
33. "The four rakaats before Zuhr have the same reward as four rakaats of Tahajjud."
34. "The four rakaats before Zuhr are counted equal (in reward) to the four rakaats of Tahajjud."
35. "The Mercy of Allah Ta'ala turns towards a person standing in salaah."

36. "Salaah at the dead of night is most valued, but there are very few who do it."

37. "Jibra-eel (alayhis salaam) came to me and said, O, Muhammad (Sallallahu alayhi wasallam)! However long you live you shall die one day, and whoever, you may love, you shall leave from him one day. Surely, you shall receive the reward of whatever (good or evil) that you do. No doubt the dignity of a Mo'min is in Tahajjud and his honour is in contentment and staying away (from sin)."

38. "Two rakaats in the late hours of the night are more valuable than all the riches of this world. But for fear of hardship to my followers, I would have made these fard."

39. "Keep offering Tahajjud, for it is the path of the righteous and the way of coming close to Allah Ta'ala. Tahajjud keeps one away from sins, causes forgiveness of sins and improves the health of the body."

40. "Allah Ta'ala says, 'O, son of Aadam! Do not be weak in offering four rakaats in the early part of the day, for I shall suffice you in your jobs for the rest of it."

The forty short hadiths given above can be memorised and thus the reward of knowing forty ahaadith can be earned. In fact, salaah is really a big favour, but this is realised only by those who have enjoyed its taste. That is why Rasulullah (Sallallahu alayhi wasallam) used to call it the comfort of his eyes and used to spend most of the night standing before Allah Ta'ala. It has been reported in many ahaadith that Rasulullah (Sallallahu alayhi wasallam) would often say, "Fear Allah Ta'ala concerning salaah."

One of the Sahaabah narrates, "One night I happened to go to the masjid. I found Rasulullah (Sallallahu alayhi wasallam) in salaah. I very much wanted to join him. I made my intention and stood behind him; he was reciting 'Sura Baqarah' at that time. I thought that he would finish the qiraat and go for ruku at the end of the hundredth verse, but he did not do so. Then I thought he would perhaps go to

ruku after finishing two hundred verses, but he did not stop even there. I was sure then that he would finish the first rakaat at the end of the soorah. When the soorah ended he said, 'Allahumma Lakal hamd' (Allah! Yours is all Glory) a number of times and then started Sura 'Aal Imraan'. On finishing that soorah he again said 'Allahumma Lakal hamd' three times and started Surah 'al-Maa'idah'. He went into ruku only after finishing that soorah. In ruku and sajdah he recited tasbeeh and some other prayers, which I could not catch. In the second, rakaat he started Surah 'al-An'aam' after Surah 'Fatihah'. I could not continue with him any longer and broke away helplessly."

What Rasulullah (Sallallahu alayhi wasallam) recited in one rakaat comes to about one sixth of the whole Qur-aan. Besides, Rasulullah (Sallallahu alayhi wasallam) must be reciting at ease with proper Tajweed; we can well imagine how long the rakaat would have been. It was because of this that his feet would often get swollen, but no amount of strain and inconvenience in salaah is too much for one whose heart has tasted the sweetness of salaah.

Before I finish this chapter, let me mention the following lovely Hadith, "Once when Rasulullah (Sallallahu alayhi wasallam) was sitting with his companions, he said, "Three things of this world are very dear to me: Perfume, My Wives and Salaah-the comfort of my eyes." "Quite true" said Abu Bakr (Radi Allahu anhu), "And I love three things: to look at your face, spending of my wealth on you and that my daughter be your wife, O Prophet of Allah!" "Quite true", said Hadhrat Umar (Radi Allahu anhu), "And the three I love most are; enforcing that which is right, forbidding evil and wearing old clothes." "Quite true", said Hadhrat Usmaan (Radi Allahu anhu), "And the three I love most are: feeding the hungry, clothing the naked and reciting the Qur-aan." "Quite true", said Hadhrat Ali (Radi Allahu anhu). "And I love three things most: serving a guest, fasting on a very hot day and hitting the enemy with my sword." At this, Jibraeel (Alayhis salaam) appeared and said to Rasulullah (Sallallahu alayhi wasallam), "Allah has sent me to tell you what I would love if I had been a person." "Yes, do tell us, Jibra-eel", said Rasulullah. Jibraeel (alayhis salaam) then replied, "If I had been like you, I would have

loved three things: guiding the people who have gone away from Islam, loving those who worship in poverty and helping the poor family men. And as for Allah Ta'ala, He loves three things most in His slaves: striving in His Path, crying at the time of taubah and being patient in poverty and hunger."

Warnings for Neglecting Salaah

The books on hadith mention very severe punishments for those who neglect salaah. From many ahaadith, only a few are mentioned in this chapter. Although a single warning from the most truthful Prophet (Sallallahu alayhi wasallam) was enough, yet we find that, out of love and mercy for his followers, he has cautioned them again and again in different ways lest they should neglect salaah and suffer the punishment. In spite of all this, we are unmindful of salaah, and still have the guts to consider ourselves the followers of Rasulullah (Sallallahu alayhi wasallam) and the champions of Islam.

Hadith -1

Hadhrat Jaabir bin Abdullah (Radi Allahu anhu) narrates that he heard Rasulullah (Sallallahu alayhi wasallam) saying: "To leave salaah is to be joined with Kufr. To leave salaah is to be joined with Kufr and Shirk. Leaving out of salaah is the only difference between Imaan and Kufr."

On one occasion, Rasulullah (Sallallahu alayhi wasallam) is reported to have said: "Hurry up with your salaah when it is cloudy (in case you make a mistake and miss the correct time), for to leave out salaah is to become a kaafir." What a stern warning against even missing the correct time of salaah, as (according to this quotation) to miss the correct time of salaah is just like leaving it out. May Allah save us!

Hadith –2

Hadhrat Ubaadah bin Saamit (Radi Allahu anhu) narrates. 'My dear friend Rasulullah (Sallallahu alayhi wasallam) instructed me with several good practices, "Do not believe anything as a partner to Allah Ta'ala, though you may be cut into pieces or burnt alive or crucified; do not leave out salaah intentionally, otherwise you would get out of Islam; do not disobey Allah Ta'ala, otherwise he will get angry with you; and do not drink, for that is the mother of all evils."

Hadith –3

Hadhrat Mu'aaz bin Jabal (Radi Allahu anhu) narrates: "Rasulullah (Sallallahu alayhi wasallam) instructed me with ten things, viz, 'Do not believe anything as partner unto Allah Ta'ala, though you may be killed or burnt alive; do not disobey your parents, though you may have to leave your wife or your entire wealth; do not neglect fardh salaah, intentionally, for Allah Ta'ala does not care about a person who neglects fardh salaah intentionally; do not drink wine, for it is an evil habit; that is the root of every other evil; do not disobey Allah Ta'ala, for that brings the anger of Allah Ta'ala. Do not turn your back to the enemy in battle, though all your friends may have fallen. Do not escape from the locality where a disease has broken out. Do spend on your family members according to your capacity; let your rod be hanging on them, as a warning and to stop them from forgetting their duties towards Allah Ta'ala."

Rasulullah (Sallallahu alayhi wasallam) is reported to have said very often: "Command salaah on your child when he is seven years old and punish him if he neglects it after he reaches ten." Hadhrat Abdullah bin Mas'ood (Radi Allahu anhu) says, "Guard the salaah of your children and bring good habits in them". Rasulullah (Sallallahu alayhi was allam) is reported to have said, "A person while advising his children earns more reward from Allah Ta'ala than when he is spending about (seven pounds) 3kg of grain in His path." On another occasion he said, "No father can give anything better to his children than to teach them good manners."

Hadith –4

Hadhrat Naufil bin Mu'aawiyah (Radi Allahu anhu) narrates that he heard Rasulullah (Sallallahu alayhi wasallam) saying, "A person who has missed one salaah is like one who has lost all his family and wealth."

Salaah is missed usually when a person is in the company of his family members or he is earning money. According to this hadith, the loss in missing a salaah is in no way less than the loss of the whole family and property. In other words, if we miss a salaah we should be as much grieved as when we lose all our family and belongings. If we are cautioned by some reliable person about the presence of gangsters on a certain road, where people are robbed and killed during the night, we need a lion's heart to ignore the warning and travel on that road even during the day. Strange enough to note that we have been cautioned again and again by Rasulullah (Sallalaho alayhi wasallam) and we do believe that he was really the true Messenger of Allah, yet we do not listen and go on missing salaah one after the other.

Hadith –5

Ibn Abbaas (Radi Allahu anhu) narrates that he heard Rasulullah (Sallallahu alayhi wasallam) saying, "A person who joins two salaahs without any strong excuse reaches one of the doors of kabaa'ir (big sins)." Hadhrat Ali (Radhlyallaho anhu) reports that Rasulullah (Sallallahu alayhi wasallam) once said. "Do not delay in three things: salaah when its time has set in, burial when the bier is ready and marriage of a woman when her match is found."

Many persons who consider themselves as practical Muslims perform a number of their salaahs altogether on returning home, on the very weak excuses of travel, business or job. To delay salaah till after its set time without a strong excuse (illness, etc) is a major sin. Although it is not so disastrous as not reading salaah at all yet it is quite serious.

Hadith –6

Abdullah bin Amr (Radi Allahu anhu) narrates that once Rasulullah (Sallallahu alayhi wasallam) while talking about salaah said: "For the one who used to perform salaah it shall be on the Day of Qiyaamah a light for him, an argument in his favour, and a means of saving him from Jahannam. Whereas there will be no light no defence and no safety from doom for him who does not guard his salaah, and he shall be punished like Firaun, Haamaan and Ubbay bin Khalaf."

Everybody knows that Firaun the big disbeliever had been so proud that he claimed himself to be 'Lord the Highest' and made his people worship him. Haamaan was his Chief Minister and friend. Ubbay bin Khalaf was the worst enemy of Islam among the disbelievers of

Makkah. Before the Hijrah, he used to announce to Rasulullah (Sallallahu alayhi wasallam) most rudely, "I have brought up a horse, which I feed very well; I will kill you one day riding on its back." Once, Nabi (Sallallahu alayhi wasallam) replied to him, "Inshaa-allaah! You shall die at my hands."

In the battle of Uhud, he ran about in the field in search of Nabi (Sallallahu alayhi wasallam) saying, "If Muhammad (Sallallahu alayhi wasallam) is not killed today, then I stand no chance of surviving." He at last found Rasulullah (Sallallahu alayhi wasallam) and advanced to attack him. The Companions decided to finish him before he reached Rasulullah, but Rasulullah (Sallallahu alayhi wasallam) stopped them. When he came near, Nabi (Sallallahu alayhi wasallam) took a spear from one of the companions and struck him with it, causing a little scratch on his neck. He staggered and fell down from his horse and then fled towards his camp crying, "By Allah, Muhammad (Sallallahu alayhi wasalIam) has killed me!" His people tried to calm him and told him that it was only a scratch and there was nothing to worry about, but he would say, "Muhammad (Sallallahu alayhi wasallam) had once announced to me in Makkah that he would kill me. By Allah, had he only spat at me, I would have died."

It is said that he cried like a bull. Abu Sufyan, who was very active on that day, put him to shame for crying in that manner over a slight wound, but he said, "Do you know who has given me this injury? It was none other than Muhammad (Sallallahu alayhi wasallam). By Laat and Uzza! (Names of his idols) If my agony were to be distributed over all the people of Arabia, none of them would survive. Since the time he had said that he would kill me, I was sure that I would die at his hands. If he only spat at me, I would fall down dead." So he died on his way back, at a day's journey from Makkah. Look! A disbeliever like Ubbay bin Khalaf is so sure about the truth of Rasulullah's words that he does not have the slightest doubt about his own death. Where do we stand? Although we believe in him as the greatest Prophet of Allah, consider his words to be most genuine and boast of our love for him, yet how far do we act upon his advice and

how much do we fear the punishments about which he has warned us! It is for each one of us to think about and answer.

Hadith –7

It is said in a hadith that Allah Ta'ala gives five favours to a person who is mindful of his salaah, viz: His daily bread is made easy for him; he is saved from the punishments in the grave; he shall receive his record in his right hand on the Day of Qiyaamah; he shall cross the Siraat with the speed of lightning and he shall enter Jannah without being questioned.

As for him who neglects his salaah, he shall meet five types of punishments in this world, three at the time of death, three in the grave and three in the hereafter.

Those in this world are: He is not blessed in life; he will not have the nur (light) of piety on his face; he receives no rewards for his good practices; his duas are not answered; and he has no share in the duas of the pious.

Those at the time of death are: he dies disgracefully; he dies hungry; he dies in thirst; which the water in the oceans of the world cannot quench.

Those in the grave are: He is so squeezed there that the ribs of one side go into the ribs of the other side; fire is burnt inside for him and he is rolled on charcoal day and night; a snake with fiery eyes and iron nails equal in length to a day's journey is let loose on him and shouts with a thundering voice, 'Allah Ta'ala has instructed me with thrashing you till sunrise for neglecting Fajr, till Asr for neglecting Zuhur, till sunset for neglecting Asr, till Ishaa for neglecting Maghrib and till morning for neglecting Ishaa. The snake will keep on thrashing him till the Last Day. Each blow pushes him to a depth of seventy arm's length. The punishments will last till the Day of Judgement.

Those in the hereafter are: His questioning will be made difficult; Allah Ta'ala will be angry with him; and he will be thrown into Jahannam. According to one report, he will have following three lines written on his forehead: 'O you who neglected Allah's duty' '*O* you who has deserved Allah's anger.' 'Now lose all hope of Allah's mercy, as you neglected your duty to Allah Ta'ala.'

It was a habit of Rasulullah (Sallallahu alayhi wasallam) to ask from the companions, just after Fajr, if anybody had seen any dream. He would then give the meaning of the dream. One day, after asking from others as usual, Rasulullah (Sallallahu alayhi wasallam) himself narrated a long dream in which two men came and took him with them. He reported certain things which he happened to see in his dream. He said: "I noticed the head of a person being crushed with a heavy stone. It was struck with such force that, after crushing the head, the stone rolled down over a long distance. The head would come back to its normal shape by the time the stone was brought back for repeating the process. This continued non-stop. On asking from one of my companions, I was told that the person first learnt the Qur-aan, but failed to practise upon it and also used to go to sleep without reading the fardh salaah." There is a similar narration, in which Rasulullah (Sallallahu alayhi wasallam) is reported to have seen (in his dream) a group of people being treated likewise. Jibra-eel (Alayhis salaam) informed him that those were the persons who used to neglect their salaah.

Hadhrat Anas (Radi Allahu anhu) also narrates that he heard Rasulullah (Sallallahu alayhi wasallam) saying, "Allah Ta'ala says, 'I hold back the punishment, deserved by a locality, when I see therein some people who often visit the masjid, love one another for My sake, and pray for forgiveness in the hours of darkness."

Hadhrat Abu Darda (Radi Allahu anhu) wrote to Hadhrat Salmaan (RA): "Spend most of your time in the masjid. I have heard Rasulullah (Sallallahu alayhi wasallam) saying, "The masjid is the place of the pious. Allah Ta'ala blesses the person who spends most of his time in the masjid. Allah Ta'ala shall keep him in comfort and

shall make him cross the Siraat with great ease. Surely Allah Ta'ala is pleased with such a person."

It is said that during the early times people could see Shaytaan. A person came to him saying that he wanted to be like him. Shaytaan told him that no one had ever asked him that before and asked him why he wanted to be like him. The person told him that he wished it from his heart. Shaytaan told him to neglect his salaah and to swear (take oaths) very often, not caring whether he was doing it truthfully. The person told Shaytaan that he would swear by Allah Ta'ala never to give up salaah and take false oaths. Shaytaan told him that never before had he been tricked by a human being to seek his advice. Hadhrat Ubayy (Radi Allahu anhu) narrates that he heard Rasulullah (Sallallahu alayhi wasallam) saying, "Give good news to the Muslims that they shall be honoured, and their religion shall become powerful, but there is no share in the Hereafter for those who use Islam for the dunya."

It is said in a hadith: "Salaah is the cause of Allah's pleasure, is loved by the Angels, is the way of Rasulullahs, causes you to know about Allah Ta'ala, causes duas to be answered, blesses the daily food, is the root of Imaan, refreshes the body, is a weapon against the enemy, shall beg for forgiveness for its reader, is a light in the darkness and a friend in the loneliness of the grave, is a reply to the questioning of Angels, is a shade against the Sun on the Day of Qiyaamah, is a protection against the fire of Jahannam, is a weight for the scales of good deeds, is a means of crossing quickly over the Siraat and is a key to Jannah."

Once, Rasulullah (Sallallahu alayhi wasallam), in his dream, saw Jannah and heard the footsteps of Hadhrat Bilaal (Radi Allahu anhu) there. Next morning he said to Bilaal (RA): What action of yours helped you to follow me even to Jannah?" He replied: "When my wudhu breaks even at night, I make a fresh wudhu and say as many 'rakaats' of nafl salaah as I can."

It should be clearly understood that a punishment is removed from a place where the people are particular about salaah, whereas a place where the people neglect salaah is punished often. Earthquakes,

storms and sinking of houses take place where people are not particular about salaah. Only guarding your own salaah is not enough, because when a punisment strikes, it does not come to the wrongdoers alone. It affects everybody in that locality. Once, the Sahaabah (RA) asked Nabi (Sallallahu alayhi wasallam): "Can we be punished while there are pious people among us?" Rasulullah (Sallallahu alayhi wasallam) replied, "Yes, if evil actions overtake good actions." It is therefore necessary that other people should also be told to obey Allah's rules and to stay away from wrongdoing.

Hadith –8

Rasulullah (Sallallahu alayhi wasallam) said, "A person neglecting his salaah (even though he makes it up later) shall remain in Jahannam for a period of one Huqb. A Huqb is equal to eighty years of three hundred and sixty days each, and a day in the Hereafter shall equal one thousand years of this world." Rasulullah (Sallallahu alayhi wasallam) also said, "The name of a person who neglects even a single fardh salaah intentionally is written on the gate of Jahannam, which he must enter." Once, Rasulullah (Sallallahu alayhi wasallam) said, "Please, O Allah! Let not anyone of us to be a miserable poor person." He then said: "Do you know who is a miserable poor person?" When the Sahaaba (RA) asked, he explained to them saying, "A wretched destitute is the one who neglects his salaah. In Islaam there is nothing for him." In another hadith it is said, "Allah Ta'ala will not care a bit for the person who has been neglecting salaah intentionally, and for him shall be a terrible fate."

It is said in a hadith that ten persons will be given extra punishment, and one of them will be the person who neglects his salaah. It is said

that his hands will be tied while the angels shall hit him on his face and back. Jannah will tell him, 'In me there is no room for you,' and Jahannam will say to him, 'Come to me. You are for me and I am for you,' It' is also said that there is a valley in Jahannam named Lamlam. This valley is filled with snakes as fat as the neck of a camel and' as long as one month's journey. A person neglecting salaah shall be punished in this valley. In another hadith it is said that there is a place in Jahannam which is known as the Pit of Grief. It is packed with scorpions as big as mules. This place is also for punishing the people who neglect salaah. Of course, there is nothing to worry if the most merciful Allah Ta'ala pardons the sins. But are we really prepared to ask for His pardon?

Ibn Hajar (RA) writes that a woman had died. Her brother was present at her burial and by chance his purse fell into the grave and was buried with the dead body. The brother realized this after he had returned home and was very sorry for the loss. He decided to dig up the grave secretly and take out the purse. When he dug it up, he saw that the grave was in flames. He returned home sad, narrated the incident to his mother and asked if she knew why it was so. The mother informed him that his sister used to delay in salaah and read it after its correct time. May Allah Ta'ala save us from these habits!

Hadith –9

Hadhrat Abu Hurairah (Radi Allahu anhu) says that he heard Rasulullah (Sallallahu alayhi wasallam) saying: "There is no place in Islaam for a person who does not say his salaah, and there is no salaah without wudhu." Hadhrat Abdullah bin Umar (Radi Allahu anhu) also heard Rasulullah (Sallallahu alayhi wasallam) saying. "There is no Islaam in a person when there is no salaah by him. The position of salaah in Islaam is as the position of the head in a body."

Hadhrat Abdullah bin Abbaas (Radi Allahu anhu) suffered from a problem of the eye. People told him that the disease could be treated, but he would have to miss his salaah for a few days. He said: "This is not possible; I have heard Rasulullah (Sallallahu alayhi wasallam) saying, 'A person who does not say his salaah shall stand before Allah while Allah shall be angry with him." The companions of Rasulullah (sallallahu alayhi wasallam) would rather like to go blind than to leave salaah even for a few days. When on his last day Hadhrat Umar (Radi Allahu anhu) was stabbed by a kaafir, he often remained unconscious and eventually passed away due to heavy bleeding. While on his death-bed he performed salaah in that very condition and would say: "There is no place in Islaam for a person who does not say his salaah."

Hadhrat Ali (Radi Allahu anhu) once asked Nabi (Sallallahu alayhi wasallam) to give him a servant. Nabi (Sallallahu alayhi wasallam) said "Here are three slaves; take anyone you like." Hadhrat Ali (Radi Allahu anhu) said, "You may kindly choose one for me." Rasulullah (Sallallahu alayhi wasallam) pointed towards a certain man and said, "Take this one; he is particular about his salaah, but you are not to beat him. We are not allowed to beat any one who says salaah."

Part 2 - Importance of Salaah with Jamaat

Rewards for performing Salaah with Jamaat

Hadith -1

Hadhrat Abdullah bin Umar (Radi Allahu anhu) says that he heard Rasulullah (Sallallahu alayhi wasallam) saying: "A salaah with Jamaat is twenty-seven times better than salaah performed alone."

When we read our salaah for getting reward from Allah Ta'ala, then why should it not be done in the masjid, where the reward is twenty-seven times more. Nobody will be so silly as to leave a profit twenty-seven times greater with simply a little extra work.

It is said in a hadith: "People going often to the masjid are its pegs (people). Angels are their companions and visit them when they are sick and help them when they are at their jobs."

Hadith -2

"Hadhrat Abu Hurairah (Radi Allahu anhu) narrates that he heard Rasulullah (Sallallahu alayhi wasallam) saying, "Salaah with Jamaat is twenty-five times better than to salaah which is said in a house or in a shop. It is so because when a person performs wudhu correctly and walks to the masjid, with the intention of performing salaah, then for each step that he takes, Allah Ta'ala gives him a

reward and wipes out a sin for him. Again, if he keeps sitting in the masjid (with wudhu of course) after the salaah is over, the angels keep on making Dua for him, and as long as he keeps sitting in the masjid waiting for salaah, he goes on earning rewards as if he is busy in salaah."

Rasulullah (Sallallahu alayhi wasallam) has also explained to us how the reward goes on increasing in the case of a person who, after performing wudhu, leaves his house with the only intention of joining the Jamaat for salaah in the masjid. Each step he takes brings one reward as well as washes away one sin.

Banu Salama, a clan (group of people) in Madina, had their houses far away from the masjid. They wanted to live closer to the masjid. Rasulullah (Sallallahu alayhi wasallam) told them: "Stay where you are. Every step you take when you come to the masjid is a means of Sawaab for you." It is said in a hadith: "The example of a person performing wudhu at home and then leaving for the masjid is just like a person who, after wearing the ihraam at his house, leaves for Hajj."

Muhammad bin Samaak (Rahmatullah alaih) is a famous Sheikh. He died at the age of one hundred and three. He used to perform two hundred rakaats of nafl salaah daily. He writes: "For forty years, I never missed the first takbeer of salaah with Jamaat, except once when my mother had died." The same Shaikh writes: "Once I missed the Jamaat. As I knew that salaah with Jamaat was twenty-five times better, I repeated this salaah (on my own) twenty-five times to cover up. I heard in my dream some one saying to me, 'Muhammad! You have repeated your salaah 25 times (to cover up), but what about the 'Aameen' by the Angels?" It is reported in many ahaadith that when the Imaam says 'Aameen' after Sura Faatihah, the Angels also say Aameen and all the past sins of a person whose Aameen matches with that of the Angels are forgiven. This is possible only in a salaah with jamaat. "Even if a person goes on repeating his salaah (by himself) a thousand times, he cannot get the Sawaab of a salaah with Jamaat." This is obvious. He not only loses 'Aameen' with the Angels,

but also the Sawaab of the jamaat and the duas of the Angels after salaah, with many other benefits. Remember also that the duas of Angels can be earned only when the salaah is a proper one. If the salaah of a person is not as it should be (according to hadith) it is flung back like a dirty rag at his face, then how can the Angels make dua for him?

Hadith -3

Hadhrat Abdullah bin Masood (Radi Allahu anhu) says: "If one wishes to meet Allah Ta'ala on the Day of Judgement as a Muslim. he must say his salaah at a place where Azaan is called out, viz., a masjid, as Allah Ta'ala has ordered through His Prophet (Sallallahu alayhi wasallam) such practices which are nothing but complete guidance and salaah with Jamaat is one of them. If you start saying your salaah at your houses as so and so is doing then you will be leaving the Sunnah of Rasulullah (Sallallahu alayhi wasallam) and when you leave his Sunnah then you go astray."

When a person performs wudhu correctly and then leaves for the masjid, at each step that he takes, he gets one Sawaab and has one sin wiped out. During the lifetime of Rasulullah (Sallallahu alayhi wasallam) no one would miss Jamaat except an open munaafiq (a non-muslim pretending to be a muslim) or a really sick person. Even the munaafiq dared not miss the Jamaat and a sick person who could be taken to the masjid with the help of two men would be helped to join Jamaat." This shows the extreme care of the Sahabah over their salaah with Jamaat. Even a sick person was brought to the masjid in some way or the other, even though it needed two men to help him. This concern was quite normal when they found Rasulullah (Sallallahu alayhi wasallam) himself so very particular about it. It is said that when Rasulullah (Sallallahu alayhi wasallam) was on his deathbed, and he would often faint, he managed to make wudhu after trying many times and, though he could hardly stand, went to the masjid with the help of Hadhrat Abbaas (Radi Allahu anhu) and

another sahaabi. Hadhrat Abu Bakr (Radi Allahu anhu) led the salaah, and he himself joined the Jamaat".

Hadhrat Abu Darda (Radi Allahu anhu) narrates that Nabi (Sallallahu alayhi wasallam) once said to him, "Worship Allah Ta'ala as if you see Him before you, count yourself among the dead, beware of the curse of the wronged ones and, even if you could crawl to the masjid, do not miss Ishaa and Fajr with Jamaat."

It is said in another hadith, "Ishaa and Fajr are very hard on those who are munaafiq. If they knew the reward of the Jamaat, they would go to the masjid and join the Jamaat even if they had to crawl."

Hadith -4

Hadhrat Anas bin Maalik (Radi Allahu anhu) narrates that he heard Rasulullah (Sallallahu alayhi wasallam) saying, "A person who is sincerely particular in his salaah with Jamaat for forty days, without missing the first takbeer, receives two certificates: one for being saved from Jahannam and the other for freedom from nifaaq (being a munaafiq)."

If a person is regular in his salaah (with sincerity) for forty days and joins the Jamaat from the very start (i.e., when the Imaam calls out his first takbeer), then he shall neither be a munaafiq nor shall he go to Jahannam. A munaafiq is a person who pretends to be a Muslim, but there is kufr (disbelief) in his heart. Lucky are the persons who do not miss their first takbeer for years together.

Hadith -5

Hadhrat Abu Hurairah (Radi Allahu anhu) narrates that he heard Nabi (Sallallahu alayhi wasallam) saying, "A person who performs wudhu properly, and then goes to the masjid and finds that Jamaat is

over, receives a reward equal to that of Jamaat. He will not receive a smaller reward than those who have actually performed their salaah with Jamaat."

This is Allah's great favour and kindness that just a slight effort is enough to earn us a reward of Jamaat, though actually we missed it. Who is the loser then if we ourselves get left, and miss the gifts of the most kind? This hadith also shows that we should not leave out going to the masjid thinking that the Jamaat is over. Even if we find on reaching the masjid that Jamaat is over, we will still get the reward. If, however, we are certain that the Jamaat is already over, then there is of course no sense in going to the masjid for Jamaat.

Hadith -6

Rasulullah (Sallallahu alayhi wasallam) said, "Two persons performing salaah together with one as the Imaam are liked by Allah Ta'ala more than four persons saying salaah all on their own. Similarly four persons performing salaah with Jamaat are liked by Allah Ta'ala more than eight persons saying it alone. Similarly again, eight persons performing salaah with Jamaat are liked by Allah more than one hundred persons saying it alone."

In another hadith it is said, "A big Jamaat is liked more by Allah Ta'ala than a small Jamaat." Some people think that there is no harm in having a small jamaat of their own at their houses or at their shops. This is not correct, as in the first place they lose the reward of performing salaah in the masjid and secondly, they lose the Sawaab of salaah with a big Jamaat. The bigger the jamaat, the more pleasing it is to Allah Ta'ala. When our only aim is to please Allah Ta'ala, why should we not do that which is more pleasing to Him. Allah Ta'ala is pleased to see three things, namely, a row of worshippers offering

salaah with Jamaat, a person busy in salaah at the time of Tahajjud in the darkness of night, and a person fighting in the path of Allah."

Hadith -7

Nabi Sallallahu alaihi wasallam said, "Give good news to those who go to the masjid often during the hours of darkness, for they will have perfect light on the Day of Qiyaamah."

The importance of going to the masjid in the darkness of the night shall be realised on the dreadful Day of Judgement, when everybody shall be in a very miserable condition. A person going to the masjid in the hours of darkness in this world shall be rewarded greatly in the next, as he shall carry with him a light more brilliant than that of the sun. In a hadith it is reported that such persons shall sit on thrones of light, with no worry at all, while others will be in total confusion. In another hadith it is said, "Allah Ta'ala will say on the Day of Judgement, Where are My neighbours?" The Angels will ask, "Who are Your neighbours, *O* Allah?' Allah Ta'ala will reply, 'Those who used to go often to the masjid."

In a hadith it is said, "Of all the places on this Earth, the masaajid are the dearest to Allah Ta'ala, and the markets are the most hated to Him." In another hadith, the 'masaajid' are called "The gardens of Jannah."

The following are a few more ahaadith about the virtues of salaah with Jamaat:-

1. "Making wudhu when inconvenient, walking towards - the masjid and sitting there (after one salaah), waiting for the next salaah, wipes out ones sins."
2. "The further a person lives from the 'masjid' the greater the Sawaab he receives." This is so because a -person coming from far shall have to walk more and, as already mentioned, every step will earn him a Sawaab. For this

very reason some sahaabah used to take small steps in going to the masjid in order to earn more Sawaab.

3. "There are three things in this world for which people would fight with one another if they come to know their rewards. These are: To call out the Azaan; to go to the masjid for Zuhr in the burning heat of the sun; and to be in the first line while in salaah with Jamaat."

4. "Seven persons shall be given place under the shade of Allah's mercy on the Day of Judgement, when everybody will be suffering under the unbelievably boiling heat of the sun. One of them will be the person whose heart remains attached (who loves) to the masjid. He is anxious to return to the masjid if he leaves it for some reason. Another hadith says that Allah Ta'ala loves those who love the masjid."

Warning on giving up Salaah with Jamaat

Hadith -1

Rasulullah (SallaIlaho alayhi wasallam) said, "If a person in spite of hearing the azaan does not go to the masjid (and he prefers to say his salaah at home) without a strong excuse, then his salaah is not accepted. When the Companions inquired as to what could be a strong excuse, he replied, "Illness or fear."

In another hadith, it is stated that such a person is guilty of disobedience to Allah Ta'ala and His Prophet (Sallallahu alayhi wasallam). Hadhrat Ibn Abbaas (Radi Allahu anhu) also says, "No good is done by, nor any good is done to the person who does not join jamaat after hearing the Azaan. Hadhrat Abu Hurairah (Radi

Allahu anhu) says, "It is better to pour molten-lead into the ears of a person who does not go to join jamaat."

Hadith -2

Nabi (Sallallahu alayhi wasallam) said, "A person who does not go for salaah after hearing the Azaan is doing a great wrong and is doing an act of kufr and nifaaq."

According to this hadith, not to join jamaat after hearing the Azaan is not correct for of a Muslim and is the practice of a kaafir or a munaafiq. What a strong warning! In another hadith, it is said, "Not to join jamaat after hearing the Azaan causes a person to be most unfortunate and most wretched."

Hadhrat Sulaimaan bin Abi Hasamah (Radi Allahu anhu) was made in charge of the market. One day Hadhrat Umar (Radi Allahu anha) found him missing in Fajr Salaah. Hadhrat Umar (Radi Allahu anhu) went to his house and inquired from his mother why Sulaimaan was not present in Fajr. She replied, "He kept on reading nafl salaah throughout the night, and sleep overpowered him at the time of Fajr." At this, Hadhrat Umar (Radi Allahu anhu) said "I would prefer my Fajr with jamaat to my reading nafl salaah all night long."

Hadith -3

Rasulullah (Sallallahu alayhi wasallam) said, "I wish I could ask the boys to collect a huge amount of firewood for me, and then I would go around and set fire to the houses of those who say their salaah at their own houses without any excuse."

Rasulullah (Sallallahu alayhi wasallam), who was most kind and merciful towards his followers and was greatly pained to see them

even in a little trouble, gets so angry that he is ready to set fire to the houses of those who read their salaah at home.

Hadith -4

Rasulullah (Sallallahu alayhi wasallam) said, "If there are (even) three persons in a village or in a desert and they do not say their salaah with jamaat, then shaitaan gets hold of them. Remember that jamaat for salaah is very necessary for you. Surely a wolf eats up a lonely sheep, and shaitaan is the wolf for people."

This shows that people busy in farming etc. should arrange to say their salaah with jamaat if they are three or more in number. Even if they are two it is better to have jamaat. If the farmers working in the nearby fields get together at a place and perform salaah in jamaat, they can have quite a big gathering and thereby receive the wonderful blessings of Allah Ta'ala. Despite the sun, rain, heat and cold, they keep busy for the sake of money, but lose tremendous amounts of Allah's reward by leaving out salaah. However, they can earn a reward fifty times more by reading their salaah with jamaat in the fields. It is stated in a hadith, "When a shepherd calls out the Azaan at the foot of a hill (or in the fields) and starts his salaah, Allah Ta'ala is greatly pleased with him and says proudly to the Angels, Look at My slave! He has called out the Azaan and is reading his salaah. All this he does out of fear for Me. I therefore grant him forgiveness and announce his entrance into Jannah."

Hadith -5

Somebody asked Ibn Abbaas (Radi Allahu anhu), "What about a person who keeps fast all day and offers nafl salaah all night, but does not go to the masjid for jamaat and Jumu'ah?" "He is doomed to Jahannam", replied Hadhrat Ibn Abbaas (Radi Allahu anhu). Such a

person, being a Muslim, may finally come out of Jahannam, but who knows after how long. It is stated in a hadith that Allah Ta'ala curses three persons: An Imaam who insists on leading the people in salaah, although they do not like him for a good reason, a woman whose husband is angry with her; and a person who hears the Azaan but does not go to the masjid for salaah with Jamaat.

Part 3 - Importance of Sincerity and Devotion in Salaah

There are many people who read their salaah and many of them are particular about jamaat as well, but they read it so incorrect that, instead of them getting Sawaab, Allah Ta'ala does not accept their salaah. This, however, is not so bad as to leave out salaah altogether, which as we have already learnt, is very serious.

A few Stories from the Lives of the Pious

Story -1

Ataa (Rahmatullah alaih) writes, "I went to the market. A person was selling a slave girl, who was said to be mad; I bought her for seven dinaars and brought her to my house. After some of the night had passed, I noticed that she got up, performed wudhu and started her salaah. In her salaah she cried so much that I thought she would die

out of crying. After finishing the salaah, she began to make dua to Allah saying, 'O my Allah! Because of the love You have for me, show mercy on me.' I corrected her telling her that she should rather say, Because of the love that I have for You ... "She got irritated at this and said, 'By Allah Himself! Had He not loved me, I would not be standing here before Him while you are in your bed.' Then she fell into sajda and recited a few poems saying, 'I am growing more and more restless. How can one rest whose peace of mind is taken away by love (of Allah Ta'ala)? O Allah! Show mercy and give me some good news.' Then she made dua in a loud voice, 'O Allah! So far the matter between me and You has been a secret. Now people have come to know of it. *O*, Allah! Call me back.' After saying this, she cried aloud and died on the spot."

Story -2

A similar thing happened with Sirri (Rahmatullah alaih). He writes: "I bought a slave woman. She served me for some time, but I didn't know her secret. She had a corner in the house for her salaah. After finishing her job, she would go there and offer her salaah. One night, I noticed her performing salaah and then making dua to Allah. While making her dua, she said, 'because of the love You have for me, do such and such a thing for me.' I shouted out to her, 'O woman, say by the love that I have for You.' She answered, 'My Master, if He had not loved me, He would not have made me stand for salaah.' Next morning I sent for her and said to her, 'You are a wasting your time in your present job. You are meant for Allah's service. I then gave her some gifts and set her free."

Story -3

Sirri Siqti (Rahmatullah alaih) writes about another woman: "When she stood up for Tahajjud she would say, 'O Allah! Shaitaan is Your creation. You have full power over him. He sees me and I cannot see

him. You see him and have control over all his actions, while he has no control over You. O, Allah! Stop the evil that he wishes to do to me. Forgive the wrong he may do to trick me. I seek your help from his evil plans and with Your help I chase him away.' Thereafter she would cry bitterly because of which she became blind in one eye. People begged her to stop crying so much otherwise she would lose her other eye as well. She replied, "If it is an eye of Jannah, Allah will grant me better than this but if it is an eye of Jahannam, then the sooner it is lost the better."

Story -4

Shaikh Abu Abdullah says: "One day my mother asked my father to fetch some fish from the market. My father left for the market and I also went with him. After buying the fish we needed someone to carry it for us. We paid a boy who was standing there and who wanted to do the job for us. He put the load on his head and followed us.

While we were on our way, we heard the Azaan. The boy suddenly spoke, 'Allah's caller has called me; I have to make wudhu too. I shall now carry the fish after salaah. If you like you may wait, otherwise here it is." Saying this he put the load down and left for the masjid. My father thought that if the poor boy could trust Allah Ta'ala so much, we must as well do so even more. He therefore left the fish there and took me to the masjid. When we three returned after reading salaah, we found the fish lying in the same place as we had left it. The boy then carried it to our house. My father told the strange story to my mother who insisted that the boy should be invited to eat some fish with us.

When we invited him, he said, 'Excuse me I am fasting.' My father then asked him to have iftaar at our place. To this he said, 'It is not possible for me to return once I am gone. Just possibly, I may stay in a masjid close to your place; if so, then I shall join you for meals.' Saying this he went to the masjid and returned after Maghrib. When the dinner was over, I showed him the room where he could rest

without being disturbed. Now, there lived a crippled woman in our neighbourhood. We were surprised to see her walking quite normally. When we asked her how she got cured, she said, 'I made dua to Allah Ta'ala to heal me because of the Barakah of Your guest. As soon as I made this dua I was healed.' When we went to find the boy in the room where we had left him, the door was shut and the boy was nowhere to be seen."

Story -5

It is said of a pious man that once he had a sore on his foot. According to the doctors, if his foot was not cut off, the sore might cause him to die. His mother suggested that the operation should be done while he was reading his salaah. This was done, and no pain was felt by him.

Story -6

Abu 'Aamir (Rahmatullah alaih) says, "I saw a slave woman on sale for a very small price. She was very thin and her hair was dirty. I took pity on her and bought her. I said to her, 'Come, woman, let us go and buy things for Ramadhaan.' She said, 'Alhamdulillah, all the months are alike for me.' She fasted on all days and stood in salaah for all nights. When Eid came near, I said to her, 'Woman! You will go with me tomorrow to buy things for Eid. She said, 'My master! You love this world too much.' She then went into her room and started her salaah. She was reciting Soorah Ibrahim and when she reached the 16th verse of the Soorah (viz., Jahannam is before him and he is made to drink boiling, stinking water', which described the punishment of a disbeliever, she repeated it again and again, and then gave out a cry and fell dead."

Story -7

Everybody knows Umar bin Abdul Aziz (Rahmatullah alaih). After the four Khulafaa-ur Raashideen he is the most famous Khalifah. His wife says, "There may be other people more particular about wudhu and salaah; but I have never seen anybody fearing Allah Ta'ala more than my husband. After his daily Ishaa, he would sit on his musallah and lift his hands in dua and keep crying before Allah till sleep overpowered him. Whenever he woke during the night, he would again start making dua and crying before Allah."

Umar bin Abdul Aziz was on his death-bed when he asked the people around him about the cause of his disease. Someone said, "People think it is the effect of black magic." He said, "No, it is not magic." He then sent for a particular slave of his and said to him, "What made you poison me?" He replied, "One hundred dinaars and a promise of freedom." Umar bin Abdul Aziz (Rahmatullah alaih) took those dinaars from the slave and put them in the Baitul Maal, and advised him to run away very far where he could not be caught. Just before his death, Muslimah (Rahmatullah alaih) came to him and said, "Nobody has ever treated his children as you are doing. None of your thirteen sons has anything to live on." He sat up in his bed and said, 'I have not held back from my sons what they were supposed to get. I have, of course, refused them what was actually due to others. If my sons are pious, then Allah Ta'ala will surely look after them as He has said in His Book: He is the guardian of the righteous', but if they are wrong-doers, then why should I care for them?"

Story -8

Muhammad bin Munkadir (Rahmatullah alaih) was a Hafiz of Hadith (a person who has at least mentioned 100 000 ahaadith). One night, he cried bitterly in Tahajjud. When someone asked about it, he said, "While reading, I came across the following words of the Qur-aan: "And the evils that they earned will confront them; and they will be surrounded by what they used to mock at." He was very worried at

the time of his death, and said that these same words of the Qur-aan were troubling him.

Story -9

Saabit Banaani (Rahmatullah alaih) is another Hafiz of Hadith. He used to cry a great deal while making dua to Allah Ta'ala. Someone warned him that he would lose his eyesight if he did not stop weeping like that. He replied, "What use are these eyes if these do not weep before Allah." He used to ask in his dua, "*O*, Allah! Allow me to read my salaah in my grave." Abu Sanaan (Rahmatullah alaih) says, "By Allah! I was among those present at the burial of Saabit Banaani. Just after he had been placed in his grave, one of the bricks from the side fell off. I peeped into the grave to find to my great amazement, that Saabit was reading salaah. I said to a person standing by my side, 'Look at is that.' He advised me to keep quiet. After the burial, we went to his daughter and asked her, 'What was the special practice of your father?' She wanted to know what made us aske her that question. We told her the story of the grave. She said, "He has been particular in Tahajjud for fifty years and made dua every morning to Allah Ta'ala to allow him to read salaah in the grave if that privilege could be granted to anybody."

Before finishing this chapter, I will write a few stories about the salaah of some pious people

The Salaah of some Pious People

Story -1

Imaam Ahmad bin Hambal (Rahmatullah alaih) is one of the famous Imaams. Besides being busy in his usual work, he used to read daily three hundred rakaats of nafl salaah. After he was lashed by the king for refusing to listen to him, he became very weak and reduced his

nafl salaah to one hundred and fifty rakaats. We should not forget that he was eighty years old at that time.

Story -2

Imaam Shaafi'ee (Rahmatullah alaih) used to finish reciting the Qur-aan sixty times in his salaah during Ramadhaan. A person says, "I remained with Imaam Shaafi'ee for several days and found him sleeping only for a while at night."

Story -3

Imaam Abu Haneefa (Rahmatullah alaih) is famous for his ibaadat. It is said that for thirty, forty or fifty years (according to the information of different people) he read his Fajr Salaah with the wudhu for Ishaa (meaning that he did not sleep for the entire night). He would go to sleep only for a few minutes in the afternoon saying, "It is sunnat to sleep in the afternoon."

Story -4

It is said about Sa'eed bin Musayyab (Rahmatullah alaih) that for fifty years he read his Fajr salaah with the wudhu performed at Ishaa.

Story -5

Muhammad bin Nasr (Rahmatullah alaih) is a famous Muhaddith. Once while in salaah, he was stung on his forehead by a wasp and though blood came out, neither did he move nor did he allow it to disturb his concentration in salaah. It is said that in salaah, he stood very still like a stick planted in the ground.

Story -6

It is said about Baqi bin Mukhallid (Rahmatullah alaih) that he used to recite the complete Qur-aan every night in thirteen rakaats of Tahajjud and Witr.

Story -7

Hannaad (Rahmatullah alaih] is a Muhaddith. One of his pupils says, "Hannaad used to weep very much. One day after he had finished our lesson in the morning, he continued to read nafl salaah till midday. He went to his place for a short break and then returned for his Zuhr. He again began reading nafl salaah till Asr. Between Asr and Maghrib, he recited the Qur-aan. I left him after Maghrib. I said to one of his neighbours, 'Our Shaikh prays so much. It is really wonderful.' He said, "He had been doing this for the last seventy years. You will wonder still more if you see his prayers during the night."

Story -8

Masrooq (Rahmatullah alaih) is another Muhaddith. His wife says, "He used to read such long rakaats that his legs would get swollen and I sat behind weeping in pity for him."

Story -9

Abu Itaab Sulami (Rahmatullah alaih) is said to have been fasting during the day and weeping during the night for forty years.

Story -10

It is said about 'a Sayyid (a person from the family of Nabi sallallahu alaihi wasallam) that continuously for twelve days he has been offering his salaah with the same wudhu. For fifteen years, his back had not touched the bed. He would also go without food for days together.

Besides the above, there are many stories of the pious heroes of Islamic History. It is difficult to cover all of them in this book. All that has been said here is sufficient to serve as examples. May Allah, through His Grace, grant me and the readers of this book the strength to follow in the footsteps of these blessed people. Aameen.

Quotation from Hadith

Hadith -1

Hadhrat Ammar bin Yaasir (Radi Allahu anhu) says that he heard Rasulullah (Sallallahu alayhi wasallam) saying: "When a person finishes his salaah, he gets one tenth, one ninth, one eighth, one seventh, one sixth, one fifth, one fourth, one third or one half of the full reward (according to the quality of salaah performed by him)."

This shows that the reward is given according to to the sincerity and concentration with which salaah is read. Thus some get only one tenth of the total reward. There are others who get a reward from one tenth to one half of the total. It is also correct to say that there are some who receive the reward in full and there are others who get no reward at all. It is said in the hadith that concentration in salaah will be the first thing to be taken away from the world. A time will come when not a single person in the whole jamaat will read his salaah with proper concentration.

Hadith -2

Hadhrat Anas (Radi Allahu anhu) says that he heard Nabi (Sallallahu alayhi wasallam) saying, "When a person reads his salaah at its correct time with proper wudhu, with correct concentration and with qiyaam, ruku and sajdah done properly, then such a salaah rises up in a bright and beautiful form and makes dua for saying person: 'May Allah Ta'ala guard you as you have guarded me.' But, if a person is not punctual with his salaah nor does he perform wudhu, qiyaam, ruku and sajdah properly, then that salaah rises up in an ugly and dark shape and curses the person saying, "May Allah Ta'ala ruin you as you have ruined me!" Then it is flung back like a dirty rag at the face of the person."

Lucky are those whose salaah is so perfect that their salaah would make dua for them. But what about the salaah of most people nowadays? They go into sajdah direct from ruku, and they hardly lift their head from the first sajdah when they go for the second like a crow pecking at something. The curse that such a person deserves is mentioned in this hadith. When the salaah is cursing us then what else can save us? This is why the condition of the Muslims is so bad everywhere in the world. The same description is given in another hadith, with the addition that a salaah read by a person with sincerity and concentration rises up very bright, the gates of Jannah opened for it, and then it begs Allah Ta'ala for its owner.

In a hadith, it is stated, "There are many fasting persons who get nothing out of their fast except hunger and thirst, and there are many worshippers who make a lot of ibaadat at night but get nothing from their ibaadat except losing their sleep. Hadhrat Aa'ishah (Radi Allahu anha) says that she heard Nabi (Sallallahu alayhi wasallam) saying, "Allah has decided to save (from punishment of the Hereafter) a person who has been reading salaah five times daily at its correct

time with sincerity and concentration and with proper wudhu. As for a person who does not do so, comes before Allah Ta'ala (i.e. He did not guard his salaah) there is no guarantee for him. He may be forgiven by Allah's special mercy or punished.

Once Nabi (Sallallahu alayhi wasallam) came to his sahaabah and said. "Do you know what Allah Ta'ala has said?" The sahaabah replied, "Allah Ta'ala and His Rasul (sallallahu alayhi wasallam) know best." He repeated the question twice and the sahaabah gave the same reply each time. Then he said, "Allah Ta'ala says: 'By my Greatness and My Glory, I must bring into Jannah the person reading salaah five times daily at its correct times. As for the person who does not read his salaah, I may forgive him by My mercy or punish him."

Hadith -3

Hadhrat Abu Hurairah (Radi Allahu anhu) says, "We heard Rasulullah (Sallallahu alayhi wasallam) saying, 'The first thing that a person will be questioned about on the Day of Judgement shall be his salaah. A person will succeed if his salaah is accepted, and he will fail and lose badly if it is rejected. If any problem is found in his fardh salaah, Allah Ta'ala will say (to the Angels): "Look for any of his nafl salaah". Then what is short in his Fardh salaah will be covered up by nafl salaah. The rest of the ibaadat (viz. Fast, Zakaat etc.) will then be treated in the same way."

This hadith shows that we should read a lot of nafl salaah to make up any problem in our fardh salaah. It is a habit with many people to say. "It is enough to read only the fardh salaah. Nafl salaah is meant for the very pious. No doubt it is enough to offer fardh salaah properly, but is it so easy to read it absolutely correct? Most probably, there will always be something short, and there is no way out to make up that shortfall except through nafl salaah.

There is another hadith which says, "Salaah is the most important duty ordered by Allah Ta'ala and the first thing to be presented before Allah Ta'ala, and the first thing to be asked about on the Day of Qiyaamah. If the fardh salaah is of a poor quality, then its shortfall will be made up through nafl salaah. The fasts of Ramadhaan will be the next to be asked about and any shortfall will be made good through nafl Fasts. Then Zakaat shall be asked about. If after adding nafl the good deeds are found heavier in the scales, the person concerned shall be sent to Jannah otherwise he shall go straight to Jahannam." When anybody accepted Islaam, the first thing that Nabi (Sallallahu Alayhi Wasallam) taught him was salaah.

Hadith -4

Hadhrat Abdullah bin Qurt (Radi Allahu anhu) says that he heard Rasulullah (Sallallahu alayhi wasallam) saying: "Salaah will be the first thing to be asked about on the Day of Qiyamat. If this is found satisfactory, then the rest of the actions will also come out fine. If this is not so, then the remaining actions are sure to be found short."

Hadhrat Umar (Radi Allahu anhu) had given an order to all the officers under him saying, "I regard salaah as the most important duty. A person who guards his salaah will follow the other rules of Islam as well; but if he leaves his salaah, he will more easily damage the rest of Islaam." The above saying of Nabi (Sallallahu alayhi wasallam) and the order of Hazrat Umar (Radi Allahu anhu) are also explained by another hadith, "Shaytaan is scared of a Muslim if he is mindful of his salaah; but when he neglects his salaah than shaytaan comes to him and becomes hopeful of causing him to do wrong, and then he can easily do more serious wrongs and big sins. This is exactly what is meant by Almighty Allah when He says, "Listen! Salaah stops you from shamelessness and bad things."

Hadith -5

Hadhrat Abdullah bin Abu Qataadah (Radi Allahu anhu) says, "Rasulullah (Sallallahu alayhi wasallam) once said, "The worst thief is one who steals from his salaah." The companions asked, "How can one steal from his salaah, O' Prophet of Allah?" He replied, "When one does not do his ruku and sajdah properly."

Stealing is a very disgraceful act and a thief is hated by everybody. What about a person who is called, 'the worst thief', by Nabi (sallallahu alayhi wasallam) himself? Hadhrat Abu Darda (Radiyallaho anhu) says, "Once Nabi (Sallallahu alayhi wasallam) looked up towards the sky and said, 'The knowledge of Deen is soon to be taken away from this world.' Ziyaad (Radi Allahu anhu), who was also present there asked, 'How can the knowledge of Deen be taken way, O' Prophet of Allah (Sallallahu alayhi wasallam), when we are teaching the Qur-aan to our children and this process will continue?' Nabi (Sallallahu alayhi wasallam) said to him, 'Ziyaad! I always thought that you were an intelligent person. Don't you see that the Jews and the Christians are also teaching their Bibles to their children? Has this stopped them from losing their knowlegde?" One of Hadhrat Abu Darda's (Radi Allahu anhu) pupils says. "After hearing this hadith from Hadhrat Abu Darda (Radi Allahu anha), I went to Hadhrat Ubaadah (Radi Allahu anhu) and told the hadith to him." He said, "Abu Darda (Radi Allahu anhu) is quite right. May I tell you the first thing that will be taken away from this world? It is concentrarion in salaah. You will see not a single person in the jamaat saying his salaah with concentration."

Hadhrat Huzaifah (Radi Allahu anhu), was also heard saying, "Concentration in salaah shall be the first thing to disappear." It is said in a hadith, "Allah Ta'ala does not pay any attention to that salaah with which ruku and sajdah are not performed properly." Another hadith says, "A person has been reading salaah for sixty

years, but in fact not a single salaah of his is accepted by Allah Ta'ala. This is because he has been careless about his ruku in some salaahs and about his sajdah in others." Shaikh Ahmad Sirhindi (Rahmatullah alaih) writes, "We should be particular about keeping the fingers of our hands together while in sajdah and separated while in ruku. These rules are not without a purpose." He also writes, "To look at the place of sajdah while standing, on our feet while in ruku, on our nose while in sajdah, and on our hands while in Qa'dah, helps in concentration in salaah." When such ordinary rules, which are only mustahab, increase the value of our salaah, you can' imagine how much benefit we shall get if we are particular of the other rules, which are either sunnat or otherwise more important.

Hadith -6

Hadhrat Umme Roomaan (wife of Abu Bakr) (Radi Allahu anha) says, "Once I was reading my salaah, when I unknowingly started leaning sometimes to one side and sometimes to the other. Hadhrat Abu Bakr (Radi Allahu anhu) saw me doing this and scolded me so harshly that I was about to break my salaah with fear. He told me later that he had heard Rasulullah (Sallallahu alayhi wasallam) saying, "When a person stands for salaah, he should keep his body still and he should not behave like the Jews, since to remain still is one of the qualities of salaah."

Keeping the body still during salaah is ordered in many ahaadith. In the beginning, it was a habit of Rasulullah (Sallallahu alayhi wasallam) that he kept looking towards the heaven expecting of Hadhrat Jibra-eel (Alayhis salaam) to bring him some wahi (message from Allah), so much so that his eyes would sometimes look up unconsciously even during salaah. When these verses (Successful

indeed are the believers who are humble in their salaah) were revealed, he began to look down while in salaah.

It is also said about the Sahaabah (RA) that in the beginning they would sometime look here and there during their salaah but, after these verses were revealed, they gave up this practice. Explaining these verses, Hadhrat Abdullah bin Umar (Radi Allahu anhu) says, "When the Sahabah stood for salaah they never looked this side or that side. They remained attentive in salaah with their eyes looking at the place of sajdah, totally absorbed in Allah Ta'ala. Someone asked Hadhrat Ali (Radi Allahu anhu), 'What is devotion?' He replied, 'Concentration in salaah is included in devotion."

Hadhrat Aa'ishah (Radi Allahu anha) once asked Nabi (Sallallahu alayhi wasallam) about looking around while in salaah. He said, "It is a damage to salaah caused by shaytaan".

Once Nabi (Sallallahu alayhi wasallam) said, "People in the habit of looking up while in salaah must give up that habit, otherwise their sight may be taken away and not return to them."

Rasulullah (Sallallahu alayhi wasallam) said, "Read each salaah with such (devotion) as if it was the last salaah of your life."

Hadith -7

Hadhrat Imraan bin Husain (Radi Allahu anhu) says, "Someone asked Nabi (Sallallahu alayhi wasallam) about the meaning of the verse in the Qur-aan: 'Lo! Salaah stops you from shameful and bad actions. He replied, "Salaah is no salaah if it does not save you from shameful and bad actions."

No doubt, salaah is a very valuable ibaadat and when read properly, saves one from all bad actions. If this does not happen, then there is something wrong with our salaah. Hadhrat Ibn Abbaas (Radi Allahu anhu) says, "Salaah has the power to stop you from sins."

Hadhrat Abul Aaliyah (Radi Allahu anhu) explaining the same verse of the Qur-aan writes: "There are three important parts of

salaah: Sincerity, Fear of Allah, and His remembrance. Salaah is no salaah if these three are missing. Sincerity causes you to do good actions, fear of Allah stops you from sin, and His remembrance is the Qur-aan, which in itself is guidance towards good and a guard against evil." Hadhrat Ibn Abbaas (Radi Allahu anhu) says that Rasulullah (Sallallahu alayhi wasallam) once said, "Salaah that does not prevent from shameful and bad actions instead of bringing you close to Allah, takes you away from Him."

Hadhrat Abu Hurairah (Radi Allahu anhu) says, "A person came to Rasulullah (Sallallahu alayhi wasallam) and said that a certain man was in the habit of offering salaah for the whole night and then committing a sin before the morning. Rasulullah (Sallallahu alayhi wasallam) said, "His salaah will very soon stop him from that sin.' This shows that the evil habits can be got rid of by reading salaah with proper sincerity. It is difficult to make taubah from each and every bad habit. It is easier and quicker to start reading salaah properly when through the blessings that follow it, bad habits are sure to disappear one by one." May Allah Ta'ala grant us the strength to perform our salaah properly! Aameen.

Hadith -8

Hadhrat Jabir (Radi Allahu anhu) says that he heard Rasulullah (Sallallahu alayhi wasallam) saying, "The best salaah is one with long rakaats."

Whenever a Sahaabi of Rasulullah (Sallallahu alayhi wasallam) stood for salaah, he would not look here and there or play and fiddle with anything, or think of any worldly thing intentionally because of the fear of Allah Ta'ala." Many meanings have been given to the word Qunoot, which comes in the Qur-aan in the verse mentioned in this hadith. According to one of the meanings, Qunoot means silence. (In the beginning of Islam, it was permissible to talk or to make salaam during salaah, but when this verse was revealed, talking during salaah was absolutely forbidden.

Hadhrat Mu'aawiyah bin Hakam Sulami (Radi Allahu anhu) says, "When I visited Madinah Munawwarah to accept Islaam, I was taught many things. One of those was that I should say 'Yarhamukallaah' when anybody sneezed and said 'Alhamdulillaah'. As I was new in Islaam, I did not know that this was not to be done during salaah. Once we were all standing in salaah when somebody sneezed. I immediately shouted, 'Yarhamukallaah'. The Sahaabah stared at me. As I did not know then that we were not allowed to talk in salaah, I argued saying, 'Why are you all giving me angry looks?' They quietened me, but I could not understand their behaviour, although I decided to be quiet. When salaah was over, Rasulullah (Sallallahu alayhi wasallam) called me. He did not hit or scold me. He simply said, 'It is not permitted to talk in salaah. Salaah is the occasion for praising Allah and reciting the Qur-aan.' By Allah, I have never met, before or after, a teacher as kind as Rasulullah (Sallallahu alayhi wasallam)."

Another meaning is given by Hadhrat Ibn Abbaas (Radi Allahu anhu) in which he says that Qunoot means devotion. Hadhrat Abdullah bin Abbaas (Radi Allahu anhu) says, "In the beginning Rasulullah (Sallallahu alayhi wasallam) used to tie himself up with a string while in Tahajjud, so that he does not fall off to sleep. It is said in many ahaadith that Rasulullah's (Sallallah alaihi wasallam) feet would get swollen because of standing for long hours during Tahajjud. Out of kindness and affection for us, he, however, advised us to be moderate in our worship. Hadhrat Ali (Radi Allahu anhu) narrates, "On the night of the battle of Badr, I noticed that Rasulullah (Sallallahu alayhi wasallam) stood under a tree, busy in salaah and crying before Allah Ta'ala all night long till the morning."

Rasulullah (Sallallahu alayhi wasallam) says, "None receives a better reward from Allah Ta'ala than he who reads two rakaats of salaah." It has often been mentioned in the Qur-aan and ahaadith that the Angels are always busy in ibaadat. There are some who remain in ruku and some in sajdah forever. Allah Ta'ala has joined all these ibaadaat of the Angels in our salaah, so that we may get our shares

from each type of their ibaadat. Reading of the Qur-aan in salaah is extra over and above their ibaadat.

Salaah of few Sahaabah, Taabi'ees and Pious People

It is said about Hadhrat Hasan (Radi Allahu anhu) that whenever he performed wudhu, he became very worried. When someone asked him why, he replied. "It is time to stand before Allah Ta'ala the Greatest and the most powerful King." On reaching the gate of the masjid he would say, "O Allah! Your slave is at Your door, O the most Beneficent! Here is a sinner before You. You have ordered the good amongst us to forgive the faults of the bad. O Allah, You are Good and I am bad, so for the sake of all that is most beautiful in You, forgive all that is ugly in me, O' The most Bountiful." He would then enter the masjid.

Zainul Aabideen (Rahmatullah alaih) used to read one thousand rakaats of nafl salaah daily. He never missed his Tahajjud, whether in journey or at home. His face lost colour when he performed his wudhu and he would tremble when he stood in salaah. Somebody asked him the reason for that. He said, "Don't you know before Whom I am going to stand?" Once when he was busy in salaah, a fire broke out in his house. He continued his salaah most calmly. When asked about it, he said, "The fire of Jahannam made me forget the fire of this world."

It is said of Hadhrat Abdullah bin Abbaas (Radi Allahu anhu) that, when he heard the Azaan, he wept so much that his shawl would get wet with his tears, his veins would swell and his eyes would become red. Somebody said to him, "We do not see anything in the Azaan that should make you so nervous." He replied, "If people understood what the mu'azzin announced to them, they would give up sleep and leave their comforts." He then explained to him the warning contained in each word of the Azaan.

A person says, "I happened to read my Asr salaah with Zunnoon Misri (Rahmatullah alaih). When he said 'Allah' (in takbeer), he was so wonder struck because of Allah's Greatness, as though he had passed away, and when he said 'Akbar' I felt as if my heart would burst with the fear of Allah.

Uwais Qarni (Rahmatullah alaih), a famous saint and the highest of all the Taabi'ees, would spend his whole night sometimes in ruku and sometimes in sajdah.

Asaam (Rahmatullah alaih) once asked Haatim Zaahid Balkhi (Rahmatullah alaih) how he read his salaah. He replied: "When it is time for salaah, I perform my wudhu properly and go to the place of salaah. When I stand for salaah, I imagine the Ka'bah in front of me, the Siraat (bridge over Jahannam) under my feet, Jannah on my right, Jahannam on my left and the Angel of death over my head; and I think that this is my last salaah, I will not get a chance to say another; Allah Ta'ala alone knows what goes on in my heart at that time. Then I say 'Allaho Akbar' with full humility and recite the Holy Qur-aan, thinking about its meaning. I do my ruku and sajdah with full humbleness, and finish my salaah quite calmly, hoping that Allah Ta'ala will accept it through His mercy, and fearing that it may be rejected." Asaam (Rahmatullah alaih) asked him, "Since when have you been reading this type of salaah?" Haatim (Rahmatullah alaih) replied, "I have been doing it for the last thirty years." Asaam (Rahmatullah alaih) wept and said, "I have never been so fortunate as to read even a single salaah like that."

Sa'eed bin Musayyab (Rahmatullah alaih) says, "For the last twenty years, I have never been out of the masjid at the time of the Azaan."

Hadhrat Abu Ubaidah bin Jarraah (Radi Allahu anhu) was once leading the salaah. When the salaah was over, he said to the people, "Shaytaan made a dangerous attack on me while I was leading the salaah. He made me think that as I was leading salaah, I am the best of all of you. I shall never lead the salaah again."

Maimoon bin Mahraan (Rahmatullah alaih) once reached the masjid when the jamaat was over. He recited 'Innaa lillaahi wa innaa

ilaihi raaji-oon' and said, "The reward of this salaah with jamaat was dearer to me than being the king over Iraq."

Bakr bin Abdullah (RA) once said, "You can speak to Allah Ta'ala at any time you like." "How?" asked somebody. He replied, "Perform your wudhu properly and stand up for salaah."

Aa'ishah (Radi Allahu anha) says, " Rasulullah (Sallallahu alayhi wasallam) would be among us (family members) talking and listening, but at the time of salaah, he would all of a sudden behave as if he had never known us and would be completely absorbed in Allah Ta'ala.

Somebody asked Khalaf bin Ayyoob (Rahmatullah alaih), "Do not the flies annoy you in your salaah?" His answer was: "Even the criminals patiently bear the lashes of the police to boast afterwards. Why should I be disturbed by mere flies, while standing in front of my Creator?"

It is said in 'Bahjatun nufoos' that one of the Sahabah was once reading Tahajjud when a thief came and took away his horse. He noticed it, but he did not break his salaah. Somebody asked him, "Why did you not break salaah and catch the thief?" He replied, "I was busy in something far more valuable than the horse."

It is said about Ali (Radi Allahu anhu) that once an arrow got stuck in his thigh. This could not be removed although they tried many times because of severe pain felt by him. When he was busy in nafl salaah, the people removed the arrow with force. When he finished his salaah, he asked the people who had gathered around him, "Have you gathered to take out the arrow?" When they told him that it was already taken out, he informed them that he had not felt any pain.

Muslim bin Yasaar (Rahmatullah alaih) said to his family members when he stood up to read his salaah, "You may keep on talking; I shall not be aware of what you talk."

It is said of Aamir bin Abdullah (Rahmatullah alaih) that he would not even hear the beating of a drum while in salaah, leave alone the talk of people around him. A person asked him, "Are you aware of anything while in salaah?" He replied, "Yes, I know that I

have to stand one day before Allah Ta'ala, and I shall either be sent to Jannah or Jahannam." The person said, "No, I do not mean that. Do you come to know of anything we talk around you?" He replied, "It is better that spears cut through my body than I hear your conversation while I am in salaah."

It is said about another Shaikh that he would go to bed and try to sleep. But when he couldn't sleep, he would get up and busy himself in salaah and would say, "O Allah! You know very well that it is the fear of the Fire of Jahannam that has caused my sleep to disappear."

There are so many stories about the pious people spending their nights in the ibaadat of Allah Ta'ala that these cannot possibly be covered in one book. Again we see with our own eyes people spending the whole night (sometimes even standing) for a show in a cinema. They neither get tired nor does sleep overpower them. When such terrible actions have such an attraction, then how sweet and enjoyable will be that lovely ibaadat done only for Allah Ta'ala?

فضائلِ قرآن

Virtues of the Glorious Qur-aan

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Part One

Virtues of the Glorious Qur-aan

It is necessary for the reader of the Qur-aan to respect of the Qur-aan.

One who has no respect is deprived of Allah's special favour.

It is said that whenever Hadrat Ikramah (Radhi Allaho anho) opened the Qur-aan for recitation, he would become unconscious and fall down. Then he would say:

"This is the Word of my Allah, this is the Word of my Allah."

Rules of respecting the Holy Qur-aan

After cleaning the teeth with a miswaak and making wudhu, you should sit respectfully in a quiet place and face towards the Qiblah. Then, with an attentive heart, deep concentration and love, you should read, imagining all the time that you are reciting to Almighty Allah Ta'ala. If you understand the meaning, you should stop and think about the aayaat of mercy and beg for Allah Ta'ala's forgiveness and compassion. On the aayaat of punishment and warning, you should seek Allah's Ta'ala's protection, as no one can help us except Him. When reading the Qur-aan we should try to shed a few tears.

You should not read fast. The Qur-aan should be placed on a slightly high place like a desk or a pillow. You should not talk to others while reading. If a person has to speak, he should first close the Qur-aan and then speak. Thereafter he should recite Ta'awwuz (a'oozu billah...) and then continue reading.

It is better to recite the Qur-aan loudly. However, if people nearby are busy with work, it will be better to read softly.

The Ulama have mentioned six external (outside) and six internal (inside) rules of respect for reading the Holy Qur-aan, which are given below:

Rules of External Respect

1. Perform wudhu and then sit respectfully facing Qiblah.
2. Do not read fast, rather read at a medium speed with correct pronunciation.
3. Try to weep.
4. When reading the aayaat of mercy or of punishment, do as explained above.
5. Read in a loud voice. However, if others will get disturbed by your recitation, then read softly.
6. Read in a sweet voice.

Rules of Internal Respect

1. The heart should be full of the glory (greatness) of Qur-aan.
2. Keep in mind the Highness, Majesty and Magnificence of Almighty Allah Ta'ala.
3. The heart should be free from distractions and doubts.
4. Think about the meaning and enjoy reading it.
5. Rasulullah (Sallallahu alaihi wasallam) once spent the whole night repeating the following aayat: "If You punish them, they are Your servants, and if You forgive them, You are the Mighty, the Wise." (v: 118)

6. The ears should pay attention as if Almighty Allah Himself is speaking and the reader is listening to Him.

May Allah Ta'ala, out of His mercy and kindness, give all of us the ability to read the Qur-aan according to these rules of respect. Aameen.

An Important Rule

It is compulsory on every muslim to memorise that much of the Qur-aan, which is needed for reading in salaah.

Hadith No -1

Hadrat Usmaan (Radhi Allaho anho) says that Rasulullah (sallallahu alayhi wasallam) said: ***"The best amongst you is he who learns the Qur-aan and teaches it."***

The Qur-aan is the Holy Book of Islam, and the very existence of Islam depends on the protection and the teaching of the Qur-aan. Hence the virtue of learning and teaching the Qur-aan is obvious and does not need further explanation.

There are, however, different levels of excellence. The highest is to learn the Qur-aan with its meaning and the least is to learn its words only.

The hadith mentioned above is also supported by another saying of Rasulullah (Sallallahu alayhi wasallam) as reported by Hadrat Sa'eed ibn Salim (Radhi Allaho anho): ***"If a person who has learnt the knowledge of the Qur-aan considers another person who has been gifted with something else to be more fortunate than himself, he has shown disrespect to the blessings of Allah Ta'ala given to him."***

It is clear that since the Qur-aan is the Word of Allah Ta'ala, its reading and teaching must be better than everything else.

Mullah Ali Qari mentions another hadith that whoever learns the knowledge of the Qur-aan stores the knowledge of prophethood in his forehead.

Those who will be given shelter in the shade of the Throne of Allah Ta'ala on the fearful Day of Qiyaamah includes those people who teach the Qur-aan to the children of Muslims and also those who learn the Qur-aan in their childhood and read it throughout their lives.

Hadith No -2

Hadrat Abu Sa'eed (Radhi Allaho anho) says that Rasulullah (Sallallahu alayhi wasallam) said: ***"Almighty Allah Ta'ala says, "If anybody finds no time for My zikr and for making dua to Me, because of his remaining busy with the Qur-aan, I shall give him more than what I give to those who beg favours of Me. The greatness of the Word of Allah Ta'ala over all other words is like the greatness of Allah Ta'ala over the entire creation."***

In other words, compared to those who are begging favours of Allah Ta'ala, He will surely give some better reward to a person who remains busy memorizing the Qur-aan or learning and understanding it that he hardly gets time for dua.

Hadith No -3

Hadrat 'Uqbah ibn Aamir (Radhi Allaho anho) has said, ***"Rasulullah (Sallallahu alayhi wasalam) came to us while we were sitting on the 'Suffah' (a certain spot***

in Masjidun Nabawi) and asked if any one of us would like to go to the market of But-haan or Aqeeq and fetch from there two she-camels of the best quality without committing any sin or cutting off family relations. We replied that every one of us would love to do so. Rasulullah (Sallallahu alayhi wasallam) then said that going to the masjid and reciting or teaching two aayaat of Qur-aan is more precious than two she-camels, and that similarly reciting or teaching four aayaat is better than four she-camels and an equal number of camels. (i.e. and so on)."

'Suffah' is the name of a particular raised area in the Masjid of Nabi Muhammad (Sallallahu alayhi wasallam) in Madinah. It used to be occupied by the poor Muslim Muhajirin (those who left Makkah and settled down in Madinah) who were known as "Ashaab-us-Suffah" (Men of Suffah).

But-haan and Aqeeq were the two market places for camels near Madinah. The camel, more particularly a she-camel having a fat hump, was a favorite of the Arabs.

It is a clear fact that let alone one or two camels, even if someone owns the kingdom of all the seven continents, he will be forced to leave it, if not today then surely tomorrow at the time of death. However, the reward of one aayat will be ever-lasting.

The hadith does not mean that the reward of an aayat can be equaled to a camel or two camels, rather this example was given for our understanding. Actually, the Qur-aan cannot be compared to camels which will one day die.

Once, a pious Shaikh went to Makkah for Hajj. When he landed at Jeddah, some of his business friends requested him to stay longer in Jeddah, so that they could earn more profit for their goods because of his blessed presence. At first the Shaikh refused to stay longer, but when they insisted, the Shaikh asked them as to the maximum profit that they would earn for their goods. They explained that the profit was not the same in all cases but the maximum profit that they could

expect was to double their money. The Shaikh said, "You have taken all this trouble for such a small amount. I cannot miss salaah in the respected 'Haram' (the most Sacred Masjid), where the reward of one salaah gets multiplied one hundred thousand times".

In fact, we Muslims should consider how, for small amounts of money, we sometimes lose great amounts of sawaab.

Hadith No -4

Hadrat Ai'shah (Radhi Allaho anha) narrates that Rasulullah (sallallahu alayhi wasallam) once said, "One who reads the Qur-aan well will be in the company of those noble and righteous angels who are scribes (writers); and the one who has difficulty in reading the Qur-aan, and has to work hard to learn it, gets double the reward."

One who is well versed in the Qur-aan refers to the person who memorizes the Qur-aan well and reads it smoothly. To be with the angels means that he will be in the company of such angels on the Day of Qiyaamah. The one who has difficulty in reading the Qur-aan will get double reward; one for his reading and the other for his effort in reading the Qur-aan, although he makes many mistakes. It does not mean that his reward will be more than the person who reads well. The reward that is mentioned for a good reader is far greater, so much so that he will be in the company of special angels. The explanation is that the hard work and effort involved in struggling and the difficulties in the reading of the Qur-aan carry a seperate reward. As such, reading of the Qur-aan should not be given up, even though you may struggle to read.

One who cannot memorize the Qur-aan well and yet tries to learn it by heart gets double reward. Similarly, one who has a love for memorizing the Qur-aan and does not have the ability to do so, but

does not give up his efforts, will be counted by Allah Ta'ala amongst the huffaz on the Day of Qiyaamah.

Hadith No -5

Hadrat ibn Umar (Radhi Allaho anho) says that Rasulullah (Sallallahu alayhi wasallam) said, "Hasad (Jealousy) is not permissible except regarding two persons - one whom Allah Ta'ala blesses with the recitation of Qur-aan and he remains busy reading it day and night, and the other who is given a lot of wealth by Allah and he spends it day and night."

According to many aayaat of the Qur-aan and a lot of ahaadith, jealousy is a bad quality and is absolutely forbidden. This hadith, however, allows jealousy of two persons. Because there are many well- known ahaadith dealing with jealousy, the Ulama have explained this hadith in two ways. Firstly, jealousy means ghibtah (envy). There is a difference between jealousy and envy. Jealousy is a feeling that someone who owns something that you like, should lose it whether it comes to you or not, while envy is a feeling to also own a thing which someone else has and which you like. Since jealousy is haraam, the 'Ulama have explained the word jealousy here to mean 'ghibtah' (envy). Ghibtah is permissible in worldly things (eg. a car) and good in deeni matters.

The second meaning is if jealousy was permissible, it would have been so with regard to the two persons mentioned above.

Hadith No -6

Hadrat Abu Musa (Radhi Allaho anho) says that Rasulullah (Sallallahu alayhi wasallam) said, "The example of a Mumin who reads the Qur-aan is like

that of a citron (type of orange), which has a nice smell and a sweet taste. The example of a Mumin who does not read the Qur-aan is like that of a date, which has no smell, though it taste is sweet. The hypocrite (one who pretends to be a muslim) who does not read the Qur-aan is like a wild gourd (a bitter fruit), which has a bitter taste and no smell, and the hypocrite who reads the Qur-aan is like a raihaan (sweet-smelling flower), which has a good smell but has a bitter taste."

In this hadith as well, this example was given just to make us understand the difference between reading and not reading the Qur-aan. Otherwise it is obvious that the things of this world like citrons and dates cannot match the sweetness and fragrance of the Qur-aan.

Hadith No -7

Hadrat 'Umar (Radhi Allaho anho) says that Rasulullah (Sallallahu alayhi wasallam) said, "Allah Ta'ala gives honour to many people because of the Qur-aan, and He also disgraces many others because of the Qur-aan."

People who believe in the Qur-aan and act upon it are given honor and respect by Allah Ta'ala, both in this life as well as in the Hereafter, while those who do not act upon it are disgraced by Allah Ta'ala. This can be understood by another aayat of the Qur-aan,

"Allah misleads many with this Qur-aan and guides many with it."

Some Ulama have mentioned, "As soon as a person starts reading a surah of the Qur-aan, the angels start making dua of mercy for him and they continue to do so till he stops reading. On the other hand,

another person starts reading a surah, and the angels start cursing him and they continue to do so till he completes his recitation.

Sometimes a person brings the curse of Allah Ta'ala on himself whilst reading the Qur-aan without him even knowing. For example, a person has the habit of speaking lies. Now he reads the aayat of the Qur-aan:

"Beware! The curse of Allah is upon the liars."

So in reality he is cursing himself because he himself speaks lies.

May Allah Ta'ala save us from the Qur-aan cursing us and may He make it a means of our guidance. Aameen.

Hadith No -8

Hadrat 'Abdur Rahman ibn Auf (Radhi Allaho anho) narrates that Rasulullah (Sallallahu alayhi wasallam) said, "On the Day of Qiyaamah, three things will be under the shade of Allah's Throne; The Qur-aan which will argue with men. The second will be Amaanat (trust) and the third will be Family Relations, which will say, 'O Allah! Have mercy on the person who looked after me and don't have mercy on him who cut me off.'"

Three things being under the shade of the Throne shows their nearness and importance to Allah. 'The Qur-aan will 'argue' means that it will beg for forgiveness for those who read, respected and acted upon its commandments. It will ask Allah Ta'ala to increase their honour and be pleased with them. Allah will then become happy with the reader. In the hereafter there will be no gift greater than receiving the pleasure of our Beloved Almighty Allah.

Regarding those who did not care about the Qur-aan and ignored their duties towards it, it will challenge them saying, "Did you care for me? Did you fulfil your duty towards me?"

May Allah Ta'ala protect us from the Qur-aan speaking against us on the Day of Qiyaamah. Aameen.

Hadith No -9

Hadrat Abdullah ibn Amr (Radhi Allahu anhu) reports that Rasulullah (Sallallahu alayhi wasallam) said, "On the Day of Qiyaamah, it will be said to the one devoted to the Qur-aan, 'Go on reciting the Qur-aan and continue climbing the high positions of Jannah and recite in the slow manner as you had been reciting in the world; your final place in Jannah will be where you reach at the time of the last aayat of your recitation."

Mulla Ali Qari (Rahmatullah alayhi) has mentioned a hadith that if a person reads the Qur-aan very often in this life, he will remember it in the Hereafter, otherwise he will forget it. May Allah Ta'ala help us there. There are many who memorized the Qur-aan in their childhood, but through carelessness and negligence on their part, have forgotten it.

It is mentioned in other ahaadith that one who dies while working hard to memorize the Glorious Qur-aan, will be counted amongst the huffaz. Allah's bounty has no limits.

Hadith No -10

Hadrat ibn Mas'ud (Radhi Allaho anho) narrates that Rasulullah (Sallallaho alayhi wasallam) said, "Whosoever reads one letter of the Book of Allah Ta'ala is rewarded with one blessing and one blessing is multiplied ten times in reward. I do not

say that (alif laam meem) is one letter, but (alif) is one letter (laam) is one letter, and (meem) is one letter."

Generally reward is given for an action as a whole. But in the case of the Qur-aan it is not so. Reading each letter is counted as one good deed, and the reward of each good deed will be increased ten times, as promised by Almighty Allah:

"One who brings a good deed, for him will be ten times its reward".

Ten times, however, is the minimum. Allah multiplies the reward for whomsoever He wishes as much as He desires.

Baihaqi (Rahmatullah alayhi) has reported another hadith similar to the above mentioned one i.e. ***"I do not say that (bismillah) is one letter, but know that (baa), (seen) and (meem) etc, are all separate letters."***

Hadith No -11

Hadrat Mu'az Juhani (Radhi Allaho anho) reports that Rasulullah (Sallallaho alayhi wasallam) said, "Whosoever reads the Qur-aan and acts upon what is contained in it, his parents will be made to wear a crown on the Day of Qiyaamah, the brilliance of which will be far more than that of the sun if the sun was inside your worldly houses. So, what do you think about the person who himself acts upon it?"

Thus, it is because of reading the Qur-aan and acting upon it that the parents of the reader will be honored with a crown, the brilliance of which will be more than the light of the sun even if the sun was inside one's house. Even though the sun is very far from us, its light is so bright. If the sun comes down into our house, imagine how bright

it will be? The brightness of the crown to be worn by the parents of the reader will be even more brilliant. When this is the reward for the parents, what will be the reward of the reader himself?

The parents get this reward because they were the cause of the reader coming into this world and were responsible for his education.

Rasulullah (Sallallaho alayhi wasallam) said, "One who recites the Qur-aan and acts upon it will be made to wear a crown made of noor, and his parents will be made to wear clothing, which will be more valuable than the entire world. They will say, 'Almighty Allah! Why are we being given these clothes?' 'Because your child read the Qur-aan, will be the reply."

Hadith No -12

'Uqbah ibn Aamir (Radhi Allaho anho) narrated that Rasulullah (Sallallaho alayhi wasallam) said, "If the Qur-aan is placed in a skin and then put in the fire, it will not get burnt."

The Ulama of hadith have explained this in two ways. Some of them take the words ' skin' and 'fire' to mean an actual skin and a normal fire. In this case the hadith refers to a miracle which occured in the lifetime of Rasulullah (Sallallaho alayhi wasallam) in the same way as the miracles of other prophets were specific to their lifetime.

In the second case, the word 'skin' means the human skin and the word 'fire' means the fire of Jahannam. Thus the hadith means that if any haafiz of Qur-aan were thrown into Jahannam due to any sin, the fire of Jahannam will not burn him. In another Hadith it is said that the fire will not even touch him. This second explanation can be understood from the hadith of Hadrat Abu Ummamah (Radhiallaho anho) which says, ***"Learn the Qur-aan by heart, because***

Almighty Allah does not punish the heart which contains the Qur-aan."

Those who regard memorizing the Qur-aan as useless and a waste of time should, for Allah's sake, think about these benefits. The last-one alone should encourage everyone to dedicate his life to learning the Qur-aan by heart, because there is no one who has not committed sins and does not deserve the fire of Jahannam.

Hadith No -13

Hadrat Ali (Radhi Allaho anho) says that Rasulullah (Sallallaho alayhi wasallam) said, "Whoever reads the Qur-aan and learns it by heart, and regards what it makes halaal as halaal and its haraam as haraam, will be entered into Jannah by Allah Ta'ala who will also accept his begging forgiveness for ten such persons of his family who were supposed to go to Jahannum."

By the grace of Allah Ta'ala, entry into Jannah is promised for every Muslim though it may come after him being punished for his sins. The Hafiz, however, will be allowed to go straight to Jannah. The ten persons who will be forgiven will be those sinful and disobedient Muslims who are guilty of major sins. There will be no forgiveness, however, for non-muslims.

Hadith No -14

Hadrat Abu Hurairah (Radhi Allaho anho) narrated that Rasulullah (Sallallaho alayhi wasallam) said, "Learn the Qur-aan and recite it, because the example of one who learns the Qur-aan, reads it and recites it in Tahajjud Salaah is like an open bag full

of musk, whose fragrance spreads over the entire place. And a person who has learnt the Qur-aan but sleeps while the Qur-aan is in his heart, is like a bag full of musk but with its lid closed."

It means that the example of one who learns the Qur-aan and cares for it and recites it in Tahajjud Salaah is like that of a musk container which, if opened, fills the entire house with its sweet smell. In the same way, the entire house is lit up with noor and barakah because of the recitation of the Qur-aan by the hafiz. Even if the hafiz remains asleep or does not recite because of laziness, the Qur-aan in his heart is in any case like musk.

Hadith No -15

Hadrat Abdullah ibn Abbas (Radhi Allaho anho) has narrated that Rasulullah (Sallallaho alayhi wasallam) said, "He in whose heart there is no part of the Qur-aan is like an empty house."

In reality, shaitaan gets hold of an empty house. Similarly, a heart without any Qur-aan gets affected by shaitaan.

Hadrat Abu Hurairah (Radhi Allahu anho) says: "The house in which the Qur-aan is read, its household members increase, virtues and barakah multiply, angels come down upon them and shaitaan runs far away from there, but the house in which the Qur-aan is not read, life there becomes difficult and empty of barakah, angels leave the house and shaitaan settles in it."

Hadrat ibn Mas'ud (Radhi Allaho anho) and some others reported Rasulullah (Sallallaho alayhi wasallam) to have said, "A deserted house is one in which the Qur-aan is not recited."

Hadith No -16

Hadrat A'ishah (Radhi Allaho anha) says that Rasulullah (Sallallaho alayhi wasallam) said, "Reading of the Qur-aan in salaah is more rewarding than the reading outside salaah; reading outside salaah is better than tasbeeh and takbeer (zikr); tasbeeh is better than sadaqah (charity), sadaqah is better than nafl fasting and fasting protects you from the fire of Jahannam."

Hadrat Ali (Radhi Allaho anho) says that for every letter read, there are one hundred blessings for one who reads the Qur-aan while standing in salaah, fifty blessings for one who reads while sitting in salaah, twenty-five blessings for one who reads with wudhu outside salaah, ten blessings for one who reads without wudhu, and one blessing for him who does not read himself but listens to the reader.

Hadith No -17

Hadrat Abu Hurairah (Radhi Allaho anho) says, "Rasulullah (Sallallaho alayhi wasallam) asked us, 'Does any one of you like that when he returns home, he should find three she-camels, pregnant and fat.' We replied, 'We would love to do so.' Then Rasulullah (Sallallaho alayhi wasallam) said, "Three aayaat which one of you will read in salaah are better than three big, pregnant and fat she-camels."

From this hadith we understand that reading Qur-aan in salaah is better than reading it out of salaah. Remember again, these examples are only given for our understanding, otherwise the everlasting reward of one aayat of the Qur-aan is more valuable than thousands of she-camels.

Hadith No -18

Rasulullah (Sallallaho alayhi wasallam) said, "Reading the Qur-aan by heart carries one thousand rewards, while reading the Qur-aan looking inside increases it up to two thousand rewards."

Many rewards of being a hafiz have been mentioned before. In this hadith however, preference is shown to reading from the Qur-aan as compared to reading it from memory, because reading from the Qur-aan helps in understanding it and also includes many other ibaadah, such as looking into the Qur-aan and touching it, etc. However, some Ulama have mentioned that it is better to read the Qur-aan from memory. Imam Nawawi (Rahmatullah alaih) has mentioned that which of the two is better (i.e. reading from the Qur-aan and reading from memory) depends upon the person. Some people concentrate better whilst reading from the Qur-aan, whereas others have better concentration when reading from memory. Therefore, reading from the Qur-aan is better for some whilst reading from memory is better for others.

It is said that due to exceesive reading of Qur-aan by Hadrat Usmaan (Radhi Allaho anho) two copies of the Qur-aan got torn. Amr ibn Maimun (Rahmatullah alih) has mentioned that one who opens the Qur-aan after Fajr salaah and reads a hundred aayaat gets a reward as large as the entire world.

Reading the Qur-aan by looking into it is good for the eyesight. Hadrat Abu Ubaidah (Radhi Allaho anho) has mentioned a long hadith in which each narrator says that he had some trouble with his eyes and that his teacher asked him to read the Qur-aan by looking into it. Hadrat Imam Shafi (Rahmatullah alaih) often used to open the Qur-aan after Isha salaah and close it only a little before Fajr salaah (meaning that he would read the Qur-aan for the entire night).

Hadith No -19

Abdullah ibn Umar (Radhi Allaho anho) narrated that Rasulullah (Sallallaho alayhi wasallam) said, "The hearts get rusted just as iron rusts with water." When someone asked, 'What could clean the hearts again?' Rasulullah (Sallallaho alayhi wasallam) said, "Frequent remembrance of death and reading the Qur-aan."

Lots of sinning and not remembering Allah Ta'ala causes the hearts to rust just as water causes iron to rust. The reading of Qur-aan and the remembrance of death polishes the rusted hearts. The heart is like a mirror, if it is not cleaned, it will not properly reflect the recognition of Allah Ta'ala. Therefore, the more we sin, the more we lose the recognition of Almighty Allah Ta'ala.

It is mentioned in some ahaadith that when a person commits a sin, a black dot stains his heart. If he truly repents, this dot is removed. But if he commits another sin, another black dot appears. In this way, if he goes on committing sins after sins, his heart gets completely black. When this happens, the heart doesn't feel like doing any good actions and keeps on doing evil.

May Allah Ta'ala save us from such a condition. Aameen.

Hadrat Hasan Basri (Rahmatullah alaih) says, "Before, people regarded the Qur-aan to be the Command of Allah Ta'ala. They studied it throughout the night and acted upon it during the day. Today we have learnt how to read the Qur-aan correctly, but do not regard it as the Command of Allah Ta'ala, and we do not study its meaning."

Hadith No -20

Hadrat A'ishah (Radhi Allaho anha) says that Rasulullah (Sallallaho alayhi wasallam) said, Hadrat

A'ishah (Radhi Allaho anha) says that Rasulullah (Sallallaho alayhi wasallam) said, "Certainly there is always a thing in which people take pride. The glory and pride for my Ummat is the Qur-aan."

Now, we should think about our own condition. How many of us feel really proud of having memorized the Qur-aan? Does a hafiz earn real respect in our eyes? Alas! Our honour and pride is in high university degrees, in big titles, in worldly boasts and show, and in the wealth, which we will have to leave behind on our death.

O, Allah! Have mercy on us.

Hadith No -21

Hadrat Abu Zar (Radhi Allaho anho) says that he asked Rasulullah (Sallallaho alayhi wasallam) to give him some advice. Rasulullah (Sallallaho alayhi wasallam) said: "Bring the fear and respect of Allah Ta'ala in your heart, because this is the root of all good deeds." I asked him to add something more and he said, "Stick to the reading of the Qur-aan, because it is a noor in this life and a provision for the Hereafter."

The fear of Allah Ta'ala is the root of all good actions. The one whose heart is filled with fear of Allah Ta'ala, neither commits any sin nor experiences any difficulty.

Whoever fears Allah Ta'ala, Allah Ta'ala will make a way out for him from every difficulty and provide him with wealth from where he had no expectation.

Rasulullah (Sallallaho alayhi wasallam) said that the houses in which the Qur-aan is read shine unto the angels of the Heaven as do the stars shine unto the people of the Earth.

Hadrat Abu Zar (Radhi Allaho anho) again asked for more advice and was told, "Stay away from too much of laughter, because it causes the heart to become weak and causes the face to lose its noor."

Hadrat Abu Zar (Radhi Allaho anho) asked for more advice and Rasulullah (Sallallaho alayhi wasallam) said, ***"Stay with the poor and the needy, be friendly with them and sit in their company."***

When Hadrat Abu Zar (Radhi Allaho anho) again asked for more advice, Rasulullah (Sallallaho alayhi wasallam) said, **"Look towards those who are poorer than you (so that you may be thankful) and do not look at those who are richer than yourself, otherwise you will not appreciate the favours of Allah Ta'ala upon you."**

When Hadrat Abu Zar (Radhi Allaho anho) again asked for more advice, Rasulullah (Sallallaho alayhi wasallam) said: **"Let your own faults stop you from blaming others and do not try to find fault with others, because you do those faults yourself. It is enough to prove you guilty that you should find in others such faults which you yourself possess, though you may not be aware of them, and that you should find in others such sins which you yourself do."**

After this, Rasulullah (Sallallaho alayhi wasallam) patted the chest of Abu Zar (Radhi Allaho anho) with his loving hand and said, ***"O Abu Zar! There is no wisdom better than being careful, no piety better than staying away from haraam and no honour better than polite manners."***

Hadith No -22

Hadrat Abu Hurairah (Radhi Allaho anho) says that Rasulullah (Sallallaho alayhi wasallam) said, "Never do a people gather in one of the houses (musjids) of Allah Ta'ala reciting the Qur-aan and reading it out to one another, but Sakinah (peace) comes down on them, Rahmat (mercy) covers them, the angels sit around them and Almighty Allah mentions them, in the gathering of the angels."

Sakinah means peace of heart.

A story about Usaid ibn Hudhair (Radhi Allaho anho) is given in the books of hadith. It is said that while he was reading the Qur-aan, he felt a sort of cloud spread over him. Nabi (sallallahu alayhi wasallam) informed him that these were angels who had gathered to listen to the reading of the Qur-aan. Due to their large number, they appeared like a cloud.

Hadith No -23

Hadrat Abu Zar (Radhi Allaho anho) says that Rasulullah (Sallallaho alayhi wasallam) said, "You cannot turn to Allah Ta'ala and get closer to Him with anything better than that which directly came from Him, i.e. the Qur-aan."

It is obvious from many ahaadith that there is no better means of becoming closer to the presence of Allah than reading of the Qur-aan. Imam Ahmad ibn Hambul (Rahmatullah alaih) says, "I saw Almighty Allah in a dream and asked Him what was the best way of becoming closer to Him. Allah said, "O, Ahmad! It is My Word (i.e. the Qur-aan).' I inquired whether it is only reading while understanding the meaning, or reading without understanding. Allah said, 'Whether with understanding the meaning or without understanding, it is a means of nearness to me."

Hadith No -24

Hadrat Anas (Radhi Allaho anho) says that Rasulullah (Sallallaho alaihi wasallam) said, "For Allah Ta'ala, amongst the people, there are those who are His household." The Sahaabah (Radhi Allaho anhum) asked, "Who are those people?" He replied

"People of the Qur-aan. They are of the household of Allah, and his special ones."

People of the Qur-aan are those who always remain occupied with the Qur-aan and have got a special attachment to it. That such people are the household of Allah Ta'ala and His favourites is evident. It is, therefore clear, that as long as such people always remain occupied with the Qur-aan, special favours of Almighty Allah Ta'ala continue to be showered upon them. What a great honor it is to belong to the household of Allah Ta'ala, to be reckoned amongst the 'people of Allah Ta'ala' and to be His favourites, with such a small effort. What sacrifices are not made to get some worldly fame and to be counted as part of the royal family. People sacrifice their comforts and money and go through disgrace, yet they consider all this worthwhile. But effort and struggle for the Qur-aan is considered as a waste of time and energy.

Hadith No -25

Hadrat Abu Hurairah (Radhi Allaho anhu) says that Rasulullah (Sallallahu alayhi wasallam) said, "Allah Ta'ala does not pay attention so much to anything as He does to the voice of a Prophet reading the Qur-aan in a sweet tone."

It has been mentioned earlier that Allah Ta'ala gives special attention to the reading of Qur-aan, which is His own Word. Since the Ambiyaa (AS) follow all the rules of respect etc. for the Qur-aan, it is clear that Allah Ta'ala listens to them with greater attention. The sweetness of the voice adds to the beauty of the Qur-aan.

As for people other than the Ambiyaa, their reading attracts Allah's attention according to the quality of the reading.

Hadith No -26

Hadrat Fudalah ibn Ubaid (Radhi Allaho anho) says that Rasulullah (Sallallaho alayhi wasallam) said, "Allah Ta'ala listens to the voice of the reader of the Qur-aan more eagerly than does a master to the song of his singing slave girl."

It is necessary that the Qur-aan should not be read in a singing tone, because doing so is forbidden according to many ahaadith.

It is however, better to recite the Qur-aan in a sweet voice without following the rules of singing. Nabi (Sallallahu alaihi wasallam) said in one hadith, ***"Beautify the Qur-aan with a good voice."*** In another hadith it is said, ***"A sweet voice makes the beauty of the Qur-aan twice as beautiful."***

Once Hadrat Abdullah ibn Mas'ud (Radhi Allaho anho) happened to pass a place in Kufa and saw a gathering of sinners in a house. A singer named Zaazaan was singing and playing his music. On hearing his voice, Ibn Mas'ud (Radhi Allaho anho) said, "What a sweet voice, if only it was used for reading the Glorious Qur-aan." Saying this, he covered his head with a piece of cloth and continued on his way.

Zaazaan saw him saying something. On asking the people, he came to know that Ibn Mas'ud (Radhi Allaho anho) was a Sahaabi who had passed by saying those words. Zaazaan became very worried and broke all his musical instruments, changed his life and became a follower of Ibn Masu'd (Radhi Allaho anho). Later on, he became a great scholar (Aalim) of his time.

Hadrat Huzaifah (Radhi Allaho anho) says that Rasullullah (Sallallaho alayhi wasallam) said, **"Read the Qur-aan in the Arabic style. Do not read it like lovers or in the style of Jews and Christians. There will soon come a people who will read the Qur-aan with affection like singers and mourners. Such reading will be of no benefit to them at all. They themselves will get into trouble as well as those who admire their reading."**

Someone asked Rasulullah (Sallallaho alayhi wasallam), "Who is it that reads the Glorious Qur-aan in the best voice?" Rasulullah (Sallallaho alayhi wasallam) replied, ***"It is he whom you hear and feel that he is under the fear of Allah,*** i.e. his voice shows that he is overcome with fear."

Hadith No -27

Hadrat Ubaidah Mulaiki (Radhi Allaho anho) says that Rasulullah (Sallallaho alayhi wasallam) said, "O you devotees of the Qur-aan! Do not use the Qur-aan as a pillow, but read it properly day and night as it should to be read. Teach the Qur-aan, read it in a good voice and think about its meanings, so that you may be successful. Do not seek a reward for it (in this life), because it has a splendid reward (in the Hereafter)."

A few points in this Hadith are as follows:

It is said that the Qur-aan should not be used as a pillow. Doing so is an act of disrespect towards it. Using the Qur-aan as a pillow, stretching your feet towards it, and trampling over it are acts which are all haraam.

"Read it as it ought to be read" means that it should be read with the highest amount of respect. The orders of a king are received with great respect, and a letter from the beloved is read with great fondness. Similarly, the Qur-aan should be read with great respect and fondness.

"Teach the Qur-aan" means that we should do so by speech, writing, practicing and by all other possible ways.

"Do not seek a reward" means that no gifts should be accepted for reading the Qur-aan, because your reading is going to fetch you a great reward in the Hereafter.

Hadith No -28

Hadrat Waasilah (Radhi Allaho anho) says that Rasulullah (Sallallaho alayhi wasallam) said, "I have been given Sab'a Tuwal in place of the Torah, Mi'een in place of the Zaboor, Masaani in place of the Injeel, and Mufassal as a special favour to me."

The first seven surahs are called Sab'a Tuwal (the seven longest ones), the next eleven are called Mi'een (surahs consisting of about hundred aayaat each). The next twenty surahs are known as Mathaani (often repeated surahs), while all the remaining surahs are called Mufassal (the clear ones). This hadith shows that the Qur-aan contains the message of all the important Heavenly Books that had been revealed earlier and over and above that, it contains Mufassal as a special favor, the like of which is not found in the earlier Books.

Hadith No -29

Hadrat Abu Sa'eed Khudri (Radhi Allaho anho) says, "Once I was sitting with a group of poor muhaajireen, who did not even have enough clothes to cover their whole bodies, therefore some of them were hiding themselves behind others. One of them was reading the Glorious Qur-aan. Suddenly Rasulullah (Sallallaho alaihi wasallam) came and stood near us. When he came, the reader stopped reading. He greeted us and asked what we were doing. We replied that we were listening to the Qur-aan. Then Rasulullah (Sallallaho alayhi wasallam) said, "All praise is for Allah Ta'ala, Who has created such people in my Ummat that I have been ordered to stay with them.'

Rasulullah (Sallallaho alayhi wasallam) sat with us. He then asked us to get closer to him. All of us sat facing him. Thereafter, Rasulullah (Sallallaho alayhi wasallam) said, ***'O you poor Muhaajireen! I give you good news of a perfect light on the Day of Qiyaamah, and you shall enter Jannah before the wealthy people by half a day, and this half day will be equal to five hundred years."***

The Muhaajirin did not have enough clothes to cover their whole body. This means that they only had clothes to cover their satr (private areas) and not more than that. However, in front of other people, we feel shy to open those parts of the body as well. This is why they were sitting behind one another.

Although Rasulullah (Sallallaho alayhi wasallam) had seen one of them reading the Qur-aan, he asked about what they had been doing. This was to show that he was happy with them.

The rewards of reading the Qur-aan are given in many ahaadith. Similarly, the rewards for listening to the Qur-aan are also found in many ahaadith. Listening to the Qur-aan is so virtuous that Rasulullah (Sallallaho alayhi wasallam) had been ordered to stay with those who were busy reading the Qur-aan.

Hadith No -30

Hadrat Abu Hurairah (Radhi Allaho anho) reports that Rasulullah (Sallallaho alayhi wasallam) said, "Whoever listens to one aayat of the Qur-aan, there is written for him a double reward, and whoever reads one aayat, it shall be a light for him on the Day of Qiyaamah."

Listening to the Qur-aan carries great reward, so much so that according to some ulama, listening to the Glorious Qur-aan is better than its reading. ***Ibn Mas'ud (Radhi Allaho anho) says that once Rasulullah (Sallallaho alayhi wasallam), while sitting on the mimbar, said to him, "Read the Qur-aan for me." Ibn Mas'ud***

(Radhi Allaho anho) replied, "It is not correct for me to recite the Qur-aan to you, because it was revealed to you." Rasulullah (Sallallaho alayhi wasallam) said, "It is my heart's desire to listen." Ibn Mas'ud (Radhi Allaho anho) says that when he read the Qur-aan, tears started flowing from the eyes of Rasulullah (Sallallaho alayhi wasallam).

The freed slave of Huzaifah (Radhi Allaho anho), was reading the Qur-aan and Rasulullah (Sallallaho alayhi wasallam) stood by, listening to him for a long time.

Once Rasulullah (Sallallaho alayhi wasallam) listened to the recitation of the Qur-aan by Abu Musa Ash'ari (Radhi Allaho anho) and admired his reading.

Hadith No -31

Aamir (Radhi Allaho anho) reports that Rasulullah (Sallallaho alayhi wasallam) said, "The one reading the Qur-aan loudly is like the one who gives charity openly, and the one who reads silently is like the one who gives charity secretly."

Sometimes it is more rewarding to give charity openly, when there is some good reason and the intention is to encourage others to do the same. And at times, giving charity secretly is more rewarding, for instance, when the intention is to avoid pride and show or to save the poor from disgrace.

In the same way, reading of the Qur-aan in a loud voice has more reward when the intention is to encourage others. Besides, in this there is reward also for those who listen. At times it would be better to read silently, so as to avoid inconveniencing others or to save oneself from pride and show. Thus reading either way has its own benefits. Sometimes one way is better, and sometimes the other.

Hadrat Jaabir (Radhi Allaho anho) reports that Rasulullah (Sallallaho alaihi wasallam) said, ***"Do not read in a loud voice, otherwise one persons voice will get mixed up with anothers."***

Hadith No -32

Hadrat Jaabir (Radhi Allaho anho) reports that Rasulullah (Sallallaho alayhi wasallam) said, "The Qur-aan is such an interceder (someone who speaks for another) whose speaking/dua is accepted, and a disputant whose dispute is upheld. Whoever keeps it in front of him, it draws him to Jannah, and whoever puts it behind his back, it throws him into Jahannam."

This means that if the Qur-aan speaks for anyone, its arguement is accepted by Almighty Allah Ta'ala. The Qur-aan begs in the Court of Allah Ta'ala for increasing the position of those who follow it, and to punish those who neglect it. If one keeps it in front of him, i.e. follows it and follows its rules throughout his life, it leads him to Jannah. And if one turns his back towards it, i.e. does not follow it, he will definitely fall into the pits of Jahannam.

In many ahaadith there are several warnings for those who neglect the Word of Allah Ta'ala. Once, Allah Ta'ala showed Nabi (Sallallahu alaihi wasallam) the different punishments which will be given to the sinful ones. He was shown a person on whose head a stone was being struck with such force that his head was crushed. After asking it was said that Allah Ta'ala had taught His Glorious Qur-aan to that person, but he did not read it during the night and did not follow it during the day, so now this treatment for him will continue till the Day of Qiyaamah.

In fact, the Qur-aan is such a great blessing that any disregard to it certainly deserves the worst punishment.

May Allah Ta'ala, through his kindness, save us from His punishment. Aameen.

Hadith No -33

Hadrat Abdullah ibn 'Amr (Radhi Allaho anho) reports that Rasulullah (Sallallaho alaihi wasallam) said, "Fasting and the Qur-aan will both speak to Allah Ta'ala for the obedient person. The fast will say, 'O Allah! I stopped him from eating and drinking during the day, so You accept my begging for him. The Qur-aan says, 'O Allah! I stopped him from sleep at night, so You accept my dua for him.' Thus, the duas of both of them will be accepted."

This hadith also tells us that a hafiz should read the Qur-aan in nafl salaah at night. In the Qur-aan itself in many places, we are encouraged to read the Qur-aan in salaah at night. Some aayaat are given below:

"And keep awake for some part of the night for reading it in Tahajjud salaah."

"And worship Allah in a part of the night and praise Him during the long night."

"They read the aayaat which were revealed by Allah during the night and they go into sajdah before Him."

Thus, Rasulullah (Sallallaho alayhi wasallam) and his Sahaabah (Radhi Allaho anhum) sometimes spent the whole night in reading the Qur-aan. It is reported about Hazrat Uthmaan (Radhi Allaho anho) that sometimes he read the entire Qur-aan in a single rakaat of

his Witr salat. In the same way, Hazrat Abdullah ibn Zubair (Radhi Allaho anho) used to read the entire Qur-aan in a single night.

Sa'id ibn Jubair (Radhi Allaho anho) read the entire Qur-aan in two rakaats inside the Ka'bah.

Saabit Bunaani used to read the entire Qur-aan in one day and night, and so was the case with Hazrat Abu Hurairah (RA).

Some Ulama say that the Qur-aan should be completed once every month, though it is better to complete it every week, as was the practice of most of the Sahaabah.

Hadith No -34

Hadrat Sa'eed ibn Sulaim (Radhi Allaho anho) has reported that Rasulullah (Sallallaho alaih wasallam) said, "On the Day of Qiyaamah, before Allah Ta'ala, no other intercessor (someone who will speak for you) will be better than the Qur-aan, neither a Prophet nor an angel or anything else."

It has been mentioned in many other ahaadith that the Qur-aan is such an intercessor whose dua will be accepted.

May Allah Ta'ala make the Qur-aan intercede for us all, and may He not make it complain about us. Aameen.

When a man dies and his relatives are busy with his funeral, an extremely handsome man stands by his head. When the dead body is covered, the man gets inbetween the cloth and the chest of the dead person. When the people return home after the burial, two angels, Munkar and Nakeer, come in the grave and try to separate this handsome man so that they may be able to question the dead person in private, but the handsome man says, "He is my friend, he is my friend. I will never leave him alone. If you have to question him, then do your job. I cannot leave him until I get him entrance into 'Paradise'. Thereafter he turns to his dead friend and says, 'I am the Qur-aan, which you used to read, sometimes in a loud voice and

sometimes in a soft voice. Do not worry. After the questions of Munkar and Nakeer, you will have no worries.' When the questioning is over, the handsome man arranges for him from Al-Mala il-A'ala (the angels in Heaven) a silk bedding filled with musk.

May Allah give this favour to all of us. Aameen.

Hadith No -35

Hadrat Abdullah ibn Amr (Radhi Allaho anho) reports that Rasulullah (Sallallahu alayhi wasallam) said, "Whoever reads the Qur-aan guards the knowledge of Prophethood within his chest, though Wahi is not sent to him. It is not correct for the one blessed with the Qur-aan that he should get angry when others get angry, nor should he do something of ignorance with those who are ignorant, while the Qur-aan is there in his chest."

Since Wahi ended with Rasulullah (Sallallaho alayhi wasallam), more Wahi cannot come. But because the Qur-aan is the word of the Almighty Allah, it certainly contains the knowledge of Prophethood. If anybody is blessed with this knowledge, it is necessary for him to behave beautifully and to stay away from bad manners.

Fudail ibn Ayaaz (Rahmatullah alaih) said that a hafiz of the Qur-aan carries the flag of Islam, and therefore it is not correct for him to join those who waste time or are neglectful.

Hadith No -36

Hadrat ibn Umar (Radhi Allaho anho) reports that Rasulullah (Sallallaho alayhi wasallam) said, "Three persons are such that they will have no fear of the horrors of the Day of Qiyaamah, nor will they be

questioned (for their actions). They will walk happily on hills of musk until all the people are questioned. One is a person who learnt the Qur-aan, seeking Allah's pleasure and then leads people in salaah in such a way that they are pleased with him. The second person is one who invites people to salaah for the pleasure of Allah alone. The third person is one who is very fair to his master, as well as to those under him."

The punishment, horror and miseries of the Day of Qiyaamah are so great that a true Muslim does not forget about them. To be saved from those worries in any way on that Day is a very great favour. Those who will then be made to relax and enjoy themselves will be the lucky ones indeed. Complete ruin and loss is for those silly people who think that reading the Qur-aan is useless and a waste of time.

Hadith No -37

Hadrat Abu Zar (Radhi Allaho anho) reports that Rasulullah (Sallallaho alayhi wasallam) said, "O, Abu Zar! If you go in the morning and learn one aayat from the Book of Allah, it will be better for you than you reading one hundred rakaats of nafl salaah, and if you learn one chapter of knowledge, which may or may not be practiced on at that time, will be better for you than you reading one thousand rakaats of nafl salaah."

It is mentioned in many ahaadith that learning the knowledge of deen is better than ibaadat. There are so many ahaadith on the rewards of learning that all cannot be mentioned here. Rasulullah (Sallallaho alayhi wasallam) said, ***"The greatness of an Aalim over an Aabid (worshipper) is like my greatness over the lowest amongst you."***

He is also reported to have said that a single Faqeeh (jurist) is harder against shaitaan than one thousand worshippers.

Hadith No -38

Hadrat Abu Hurairah (Radhi Allaho anho) reports that Rasulullah (Sallallaho alayhi wasallam) said, "Whoever reads ten aayaat at night, will not be counted amongst the neglectful."

It takes only a few minutes to read ten aayaat. Doing so saves a person from being included in the list of the neglectful, for that night. It is really a great reward.

Hadith No -39

Hadrat Abu Hurairah (Radhi Allaho anho) says that Rasulullah (Sallallaho alayhi wasallam) said, "Whoever reads the five salaah will not be written amongst the neglectful; and whoever reads one hundred aayaat at night will be written among the obedient ones."

Hadith No -40

Hadrat ibn Abbaas (Radhi Allaho anho) has reported, "Hadrat Jibraeel (Alayhis Salaam) once told Rasulullah (Sallallaho alayhi wasallam) that many fitnahs (evils) will certainly appear. Rasulullah (Sallallaho alayhi wasallam) asked, 'What will be the way out, O Jibraeel?' He replied, "The Book of Allah Ta'ala."

To practice on the Book of Allah Ta'ala is a protection against fitnahs, and its blessed reading saves one from evils. It has already been mentioned previously that if the Qur-aan is read in a house, peace and mercy comes down on it and shaitaan leaves the place.

Hadrat Ali (Radhi Allaho anho) says that Hadrat Yahya (Alayhis Salam) told the Bani Israeel, "Allah Ta'ala orders you to read His book, and if you do so, you will be like the people protected in a fort. On whichever side the enemy wants to attack you from, they will find the Word of Allah Ta'ala there as a guard to chase them."

Part 2

There are few ahaadtih over and above the forty already discussed, which certainly needs to be mentioned, being appropriate for this book.

In this section, some special virtues of certain Surahs are given. These surahs are short, but have many virtues and rewards. In addition, there are one or two important matters, about which the readers of the Qur-aan need to be warned.

Surah Faatihah

Surah Fatihah is a cure for all sicknesses

Hadrat Abdul Malik ibn Umair (Radhi Allaho anho) reports that Rasulullah (Sallallaho alayhi wasallam) said, ***"In Surah Fatihah, there is a cure for all sicknesses."***

The virtues of Surah Fatihah are found in many ahaadith. **It is reported in one hadith that a Sahaabi was reading nafl salaah. Rasulullah (Sallallaho alayhi wasallam) called him, but since he was reading salaah he did not answer. After completing the salaah he went to Rasulullah (Sallallaho alayhi wasallam), who asked him why he did not answer as soon as he was called. He replied that he could not do so because he was reading salaah.**

Rasulullah (Sallallaho alayhi wasallam) asked if he did not read the following aayat in the Qur-aan:

"Answer to the call of Allah Ta'ala and His Messenger whenever They call you."

Then Rasulullah (Sallallaho alayhi wasallam) said, 'I will tell you of a surah which is the greatest and the most virtuous in the Qur-aan. It is Surah Al-Hamd, which has seven aayaat. These are the Sab'ul Masaani and represent the Glorious Qur-aan."

Some pious ulama have mentioned that whatever there was in the earlier (Divine) Books is found in the Qur-aan, and the message of the Qur-aan is found in Surah Faatihah.

According to another hadith, Rasulullah (Sallallaho alayhi wasallam) is reported to have said, ***"By Him Who is the owner of my life, a surah like this has neither been revealed in the Torah nor in the Injeel nor in the Zaboor, nor in the rest of the Qur-aan."***

The Ulama have stated that the reading of Surah Faatihah with firm belief and faith cures all sicknesses, whether spiritual or worldly, external or internal. To use its writing as a taaweez is useful in the treatment of diseases. It is mentioned in the authentic books of hadith that the Sahaabah used to read Surah Faatihah and blow upon those bitten by a snake or a scorpion and even on the person suffering from fits and on the mentally disturbed. Rasulullah (Sallallaho alayhi wasallam) had also allowed this.

It is reported in one hadith that shaitaan cried, wept and threw dust on his head on four occasions; when he was cursed; when he was thrown out of Jannah onto earth; when Hadrat Muhammad (Sallallaho alayhi wasallam) was made a Prophet and when Surah Faatihah was revealed.

It is reported from Sha'bi (Rahmatullah alayhi) that once a man came to him and complained of pain in his kidney. Sha'bi (rahmatullah alayhi) advised him to read Asaasul Qur-aan (the foundation of the Qur-aan) and blow on the aching spot. When he

asked what was meant by Asaasul Qur-aan, Sha'bi replied, 'Surah Faatihah.'

To read it seven times and blow on the patient is similarly an accepted treatment for toothache, headache and pain in the stomach.

A hadith is mentioned in Muslim Shareef in which Ibn 'Abbas (Radhi Allaho anho) says that once Rasulullah (Sallallaho alayhi wasallam) was sitting among us and said, ***"Today, a door has been opened in Jannah which was never opened before, and out of it came down an angel who had never come down before. The angel said to me, "Receive the good news of two anwaar (lights) which have not been given to anyone before you. One is Surah Faatihah and the other the last few aayaat of Surah Baqarah."***

These two surahs have been called Noor because on the Day of Qiyaamah they will travel in front of their readers (brightening up their path).

Surah Yasin

Blessings of Surah Yasin

Hadrat 'Ata ibn Abi Rabah, (Radhi Allaho anho) says that Rasulullah (Sallallaho alayhi wasallam) is reported to have said, ***"Whoever reads Surah Yaasin in the beginning of the day, all his needs for that day are fulfilled."***

It is said in one hadith, ***"Everything has a heart, and the heart of the Qur-aan is Surah Yaasin. Whoever reads Surah Yaasin, Allah Ta'ala records for him a reward equal to that of reading the entire Qur-aan ten times."***

According to another hadith, Allah Ta'ala recited Surah Yaasin and Surah Taaha one thousand years before the creation of the Heavens and the Earth, and on hearing this the angels said, "Blessed be that Ummat to whom the Qur-aan will be sent down, and blessed be the hearts that will memorize it, and blessed be the tongues that will read it."

Nabi (Sallallahu alaihi wasallam) said, ***'Whoever reads Surah Yasin only for the pleasure of Allah, all his earlier sins are forgiven. Therefore make it a practice of reading this surah over your dead."***

This surah is also known as Raafi'ah and Khaafidah, i.e. that which gives honour and respect to the believers and disgraces the unbelievers. According to a hadith, Rasulullah (Sallallaho alayhi wasallam) said, ***"My heart wishes that Surah Yasin be present in the heart of every person of my Ummat." According to another hadith, if anybody reads Surah Yasin every night and then dies, he dies as a martyr (shaheed).***

It is reported in yet another hadith, ***"Whoever reads Surah Yasin, is forgiven; whoever reads it in hunger, is satisfied; whoever reads it having lost his way, finds the way; whoever reads it on losing an animal, finds it. When one reads it fearing that the food will run short, that food becomes enough. And if one reads it next to a person who is suffering the pain of death, his death is made easy for him. And if anyone reads it for a woman experiencing difficulty in child-birth, her delivery becomes easy."***

Surah Waqi'ah

Blessings of Surah Waqi'ah

Ibn Mas'ud (Radhi Allaho anho) reports that Rasulullah (Sallallaho alayhi wasallam) said, ***"Whoever reads Surah Al-Waaqi'ah every night will never starve."***

Ibn Mas'ud (Radhi Allaho anho) used to command his daughters to recite this surah every night.

The virtues of Surah Al-Waqi'ah are also reported in many other ahaadith. There is a hadith in which it is stated that Surah Al-Waqi'ah, is Surah Alghina. Read it and teach it to your children.'

It is silly of us to read it only for the sake of worldly wealth. If instead, it is read for the contentment of the heart and for the sake of the next world, then worldly wealth will come to us without asking.

Surah Tabarak

Blessings of Surah Tabarak

Hadrat Abu Hurairah (Radhi Allaho anho) narrates that Rasulullah (Sallallaho alayhi wasallam) said, ***"There is in the Qur-aan a Surah consisting of thirty aayaat which will intercede for its reader until he is forgiven. This is Surah Tabarak-al-lazi."***

It is also reported that Rasulullah (Sallallaho alayhi wasallam) said, ***"My heart wishes that this surah be in the heart of every believer."***

According to a hadith, one who reads Surah Tabarak-al-Lazi and Alif-Lam-Mim-Sajdah between Maghrib and Isha Salaah, is like a person who stands in salaah throughout Lailatul-Qadr. It is also reported that if someone reads these two surahs, seventy rewards are added to his account and seventy sins are wiped out.

Tirmizi (Rahmatullah alaih) reports from Ibn Abbas (Radhi Allaho anho), ***"Some Sahaabah put up a tent at a place without knowing that there was a grave there. All of a sudden, those who were putting up the tent heard someone reading Surah Tabarak-al-Lazi. They reported this to Rasulullah (Sallallaho alayhi wasallam) who explained to them that this surah guards a person against Allah's punishment and frees him (from Jahannam)."***

Jaabir (Radhi Allaho anho) reports that Rasulullah (Sallallahu alayhi wasallam) would not go to sleep until he had recited Surah Alif-Lam-Mim Sajdah and Tabarak-al-Lazi.

Which is the best act?

Ibn Abbas (Radhi Allaho anho) says, ***"Somebody asked Rasulullah (Sallallaho alayhi wasallam) as to which act is the best. Rasulullah (Sallallaho alayhi wasallam) replied, 'Al-haal wal-murtahil.' The man asked, 'O, Rasulullah (Sallallaho alayhi wasallam)! What is al-haal wal-murtahil?' Rasulullah (Sallallaho alayhi wasallam) replied, "It is that particular reader of the Qur-aan who starts reading from the beginning and continues till he reaches its end, and after the end, he starts at the beginning again. Whenever he stops, he starts again."***

In other words, as soon as the reading of the Qur-aan is finished, one should start another again.

This hadith teaches us that as soon as one reading of the Qur-aan is completed, a fresh reading should be started immediately.

Need for devotion to the Qur-aan

Abu Musa Ash'ari (Radhi Allaho anho) reports that Rasulullah (Sallallaho alayhi wasallam) said, ***"Be watchful towards the Qur-aan. I swear by Him in Whose hands my life is, the Qur-aan escapes from the hearts more quickly than camels do from their strings."***

If a man becomes neglectful in looking after an animal, and the animal frees itself from the strap, it will bolt away. Similarly, if the Qur-aan is not looked after and it is neglected, it will not be remembered and will vanish from the heart.

It is only through the grace and blessing of Almighty Allah Ta'ala that the Qur-aan gets memorized. But afterwards, if a person neglects it, he is made to forget it. There are severe warnings for those who forget the Glorious Qur-aan after having learnt it. Rasulullah (Sallallaho alayhi wasallam) is reported to have said, ***"The sins of my Ummah were shown to me. I did not find any sin as great as***

that of forgetting the Qur-aan after having learnt it." In another hadith it is mentioned, ***"The one who forgets the Qur-aan after having learnt it, will appear in the Court of Allah Ta'ala as a leper (a person with a very bad skin disease)."***

May Allah Ta'ala grant us the ability to read, memorise and practise on the Qur-aan and may He save us from his punishment and displeasure. Aameen.

Punishment for one who reads the Qur-aan for worldly benefits

Buraidah (Radhi Allaho anho) reports that Rasulullah (Sallallaho alayhi wasallam) said, "He who reads the Qur-aan so that he might get something to eat from the people, will appear on the Day of Qiyaamah in such a condition that his face will only be of bones, on which there will be no flesh."

This means that those who read the Holy Qur-aan in order to fulfill their needs of this world will get no share in the Hereafter. Rasulullah (Sallallahu alayhi wasallam) said, ***"We read the Qur-aan. There are amongst us Arabs as well as non-Arabs. Go on reading the Qur-aan as you do it now. Shortly, there will come a people who will put right the pronunciation of the letters of the Qur-aan as an arrow (i.e. they will work hard to beautify it and spend hours in improving the pronunciation of each and every letter), but all this will be for a worldly motive. They will not be concerned about the Hereafter."***

'There will be no flesh' means that when a person makes the noblest of all things (i.e. the Qur-aan) the means for earning the lowly things of this world, the noblest of all parts of the body i.e. his face, will lose its beauty.

It is reported from some Ulama that the example of one who earns the things of this world through the knowledge of Deen is like

that of one who cleans his shoes with his cheeks. The shoes will no doubt be cleaned, but the act is most stupid.

Ubay ibn Ka'b (Radhi Allaho anho) has narrated, "I taught a surah of the Glorious Qur-aan to a man who gave me a bow as a gift. I mentioned this to Rasulullah (Sallallaho alayhi wasallam) who said that I had accepted a bow from Jahannam."

A similar incident has been mentioned by 'Ubadah ibn Saamit (Radhi Allaho anho) in whose case Rasulullah (Sallallaho alayhi wasallam) said, "You have hung between your shoulders a spark from Jahannam." According to another hadith Rasulullah (Sallallaho alayhi wasallam) said, "If you are prepared to put a yoke (steel buckle) of Jahannam around your neck, you may accept it."

May Almighty Allah, through His Grace, forgive all our sins and include us in the company of His obedient servants by His mercy alone. This is not at all difficult for Him.

فضائلِ ذکر

Virtues of Zikr

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Part One - Virtues of Zikr

Even if there were no Aayaat or Ahaadith about Zikr, a Muslim should not forget Allah Ta'ala whose gifts and favours are on us at all times. It is only normal that we should remember Allah Ta'ala, make His Zikr, and thank Him. Countless rewards of Zikr are mentioned in the Qur-aan and Hadith. No doubt, the blessings of the Zikr of Allah Ta'ala are unlimited.

I will first mention a few Aayaat from the Qur-aan and then some Ahaadith on the subject of Zikr.

Ayaat Regarding Zikr (Remembrance of Allah)

"Remember Me, I will remember you. Be grateful to Me and do not reject me."

"And remember your Allah very often and praise Him in the evening and the morning."

"Verily in the remembrance of Allah Ta'ala do hearts find contentment (becomes happy)!"

"Say (to mankind): Call upon Allah, or Call upon the Most kind. By whatever name you call upon him, it is well. His are the most beautiful names."

"And do not become lazy from remembering Me. (This is a piece of advice for Hazrat Musa (Alayhis salaam) and Hazrat Haroon (Alayhis salaam)."

"(While praising men with perfect Imaan, Allah Ta'ala says) Men whom their business does not distract them from the remembrance of Allah Ta'ala and performing Salaah and giving charity to the poor."

"Verily, the remembrance of Allah Ta'ala is the most important."

"(While talking of the virtues of the believers) And men who remember Allah Ta'ala much and women who remember Allah Ta'ala; Allah Ta'ala has prepared for them His forgiveness and a huge reward."

"O you who believe! Remember Allah Ta'ala much. And praise Him in the morning and in the evening."

"And remember Allah Ta'ala much, so that you may be successful."

Ahaadith Regarding Zikr (Remembrance of Allah)

Hadith No -1

Hazrat Abu Hurairah (Radi Allahu anhu) says that Rasulullah (Sallallahu alayhi wasallam) said: "Allah Ta'ala says, 'I treat my servants according to his expectations of Me, and I am with him when he remembers me. If he remembers Me in his heart, I remember him in My heart; if he remembers Me in a gathering, I remember him in a better gathering (i.e. of angels) if he comes closer to Me by one hand, I go towards him a cubit's length, if he comes toward Me by a cubit's length, I go towards him an arm's length, and if he walks towards Me, I run to him."

Note: There are many points explained in this Hadith. The first point is that Allah Ta'ala treats a man according to his expectations of Him. We should therefore always be hopeful of the mercy of Allah Ta'ala and never lose hope. Certainly, we are very sinful and deserve punishment because of our sins, yet we should never lose hope of the mercy of Allah Ta'ala, as He may perhaps totally forgive us.

It is mentioned in one Hadith that a true muslim thinks of his sin as a huge rock that is about to fall on him. However, a sinful person thinks of his sins as just a fly which is easily scared off, i.e., he takes his sins very lightly. In short, we should be afraid of our sins, and at the same time remain hopeful of Allah's mercy.

The second point in this hadith is "Whenever a slave of Mine remembers Me, I am with him." In another Hadith, it is said "So long as one's lips move in My remembrance I remain with him."i.e. Allah Ta'ala gives His special care and mercy on him during all this time.

The third point is that Allah Ta'ala boasts about him to the angels, which shows the value of Zikr. This is because Allah Ta'ala

created us such that we are able to be good as well as to be bad. So when we remember Him, we deserve His special attention.

The fourth point mentioned in the above Hadith is that if he walks to Me, I run to him. "Getting near" and "running" means immediate increase in Allah's blessings and mercy.

Thus, it is up to us that if we want to enjoy more kindness and favors from Allah Ta'ala, we should increase our zikr of Him.

Hadith No -2

A Sahaabi once said, "O Rasulullah (Sallallahu alayhi wasallam), I know that the commands of Islaam are many, but of these tell me the one that I may practice throughout my life." Rasulullah (Sallallahu alayhi wasallam) replied, "Keep your tongue always busy with the 'Zikr' of Allah.

According to another Hadith, Hadhrat Muaaz (RA) said, "Once when I was leaving Rasulullah (Sallallahu alayhi wasallam), I asked him to advise me of that action which is most pleasing to Allah Ta'ala whereupon he replied, "At the time of your death, your tongue should be busy with the Zikr of Allah Ta'ala."

Note: By "when I was leaving", Hadhrat Muaaz (Radi Allahu anhu) refers to the time when he was sent by Nabi (Sallallahu alayhi wasallam) as the Governor of Yemen and sent there for teaching and spreading Islam. It was at the time of that farewell that Rasulullah (sallallahu alayhi wasallam) had given him some instructions.

By saying that "the commands of Islaam are many", the Sahaabi had meant that although carrying out every command is important, but to complete each and every one perfectly is difficult, so he wanted Rasulullah (sallallahu alayhi wasallam) to give him something very

important which he could do, and practice at all times and in all conditions, whether sitting, standing or walking.

Hadith No -3

Rasulullah (sallallahu alayhi wasallam) once said to his Sahaabah, "Shall I tell you something that is the best of all deeds, the best act of piety in the eyes of Allah Ta'ala, will lift up your position in the Hereafter, and has more rewards than spending gold and silver in the path of Allah or taking part in Jihaad and killing or being killed." The Sahaabah asked to be told of such an act. Nabi (Sallallahu alayhi wasallam) replied, "It is the Zikr of Allah Ta'ala."

Note: This hadith is explained for normal times; otherwise, at times, Sadaqah (charity) and Jihaad (fighting in the path of Allah Ta'ala) etc, become more important. These acts become more important during the time of need, but Zikr is for all times and therefore generally more important and rewarding.

According to another Hadith, Rasulullah (Sallallahu alayhi wasallam) is reported to have said, "For everything there is a polish or cleanser. (For example, soap is used for cleaning the body and the clothes, while a fire is used for cleaning iron). The Zikr of Allah Ta'ala cleans and purifies the heart, and provides the best protection against punishment in the Hereafter."

Somebody asked of Hazrat Salmaan (Radiallaho anhu) as to what action of man is most rewarding. He replied, "Have you not read in the Holy Qur-aan, "Certainly the Zikr of Allah is the most important".

Hadith No -4

Rasulullah (Sallallahu alayhi wasallam), said, "There are many people who do Zikr of Allah Ta'ala, while

lying comfortably in their soft beds, and for this, they will be rewarded with the highest positions in Jannah by Allah Ta'ala."

Note: Usually, the more sacrifices that we make for Deen, the higher will be our position in the Hereafter. But the Zikr of Allah is so wonderful that even if it is done on soft beds in this world, it will bring huge rewards and high positions in the Hereafter. Rasulullah (Sallallahu alayhi wasallam) had said, "If you keep yourselves busy in Zikr all the time, the angels will shake hands with you in your beds as well as on your way."

Hazrat Abu Darda (Radiallaho anhu) says, "Praise Allah Ta'ala during good times and happiness, it will help you in times of problems and trouble."

Hazrat Salmaan Farsee (Radiallaho anhu) said, "If a person remembers Allah Ta'ala in good times then whenever he is in trouble and difficulty, the angels, being familiar with his voice, recognize him in his problems and beg Allah Ta'ala to help him, but, if a person who does not remember Allah Ta'ala in his time of happiness and asks for help at the time of difficulty, the angels do not recognise his voice and therefore do not make dua for him."

Hadhrat Ibn Abbaas (Radiallaho anhu) said, "Jannah has eight gates, one of which is especially for those who are busy in Zikr."

Once during his return journey to Madina, Rasulullah (Sallallahu alayhi wasallam) said, "Where are those who have gone ahead." The Sahaabah said, "The fast travelers have gone ahead". Then Rasulullah (Sallallahu alayhi wasallam) said, "Those who remain ahead are the ones who are always busy in Zikr. Whoever wishes to enjoy himself in Jannah, should make the Zikr of Allah Ta'ala very often."

Hadith No -5

Rasulullah (Sallallahu alayhi wasallam) said, "The difference between a person who makes zikr of Allah

Ta'ala and a person who does not remember Him is like that between the living and the dead."

Note: Life is dear to all. Every one fears death. Nabi (Sallallahu alayhi wasallam) meant to say that a person who does not remember Allah Ta'ala, though (bodily) alive, is spiritually dead and his life is worthless.

Some Ulama have said that this example refers to the condition of the heart: the heart that remembers Allah Ta'ala is really alive, while the one that does not, is described as dead.

Imaam Tirmizi (RA) writes, "Zikr moistens the heart and softens it. A heart that has no Zikr becomes dry and hard. All parts of the body then become stiff and cannot obey Allah Ta'ala. If you try to bend them, they break like dry pieces of wood, which can be used as firewood only."

Hadith No -6

Rasulullah (Sallallahu alayhi wasallam) is reported to have said, "If a person has a lot of wealth and gives it to the poor, while another person is only busy with the Zikr of Allah Ta'ala, the one who is busy in Zikr, is the better of the two."

Note: Spending in the path of Allah Ta'ala is a beautiful action, but Zikr of Allah Ta'ala is even better. How lucky are those rich persons who, in addition to spending for the pleasure of Allah, also remain busy in His Zikr.

According to one hadith, Allah Ta'ala also does 'Sadaqa' (charity) every day, i.e. he showers his favors on the people, and everybody gets what he deserves, but the luckiest is the person who is favored with the ability to do His Zikr. People who are busy in different jobs, such as business, farming etc. should take out some time for Zikr every day and earn great rewards. It should not be difficult to take out an hour or two out of 24 hours only for this noble reason. A lot of

our time is wasted in things that are not beneficial. Some of this can be easily spared for this most useful work.

In another Hadith, it is stated that the place where Zikr is done boasts over other parts of the Earth.

Hadith No -7

Nabi (sallallahu alayhi wasallam) said, "Those who are put into Jannah will not regret over anything of this world, except the time spent without Zikr in their life."

Note: After their entry into Jannah, when they will see the huge reward (as large as mountains) for remembering Allah Ta'ala once, they will feel extremely sorry over their loss caused by the time spent without Zikr. In this world, there are such blessed persons who would not enjoy this life if it were spent without the Zikr of Allah. Yahya Bin Ma'az Razi (Rahmatullah alaih) used to say in his dua: O Allah! The night is no good unless spent in speaking with You, the day is no good unless spent in worshipping You, this life is no good without Your Zikr, the next life will be no good without forgiveness from You, and paradise will not be enjoyable without seeing You."

Hadhrat Sirri (Rahmatullah alayhi) says, "I saw Jurjaanee (RA) swallowing roasted barley flour. He told me that he had compared the time taken in chewing bread and in eating barley flour; eating bread took so much longer than he could say (Subhaana Allah) seventy times in that time. Therefore, he had not eaten bread for forty years, and had lived by swallowing barley flour alone."

It is said about Mansur bin Mutamar (RA) that he never spoke to anybody after Isha Salaah for forty years. Similarly, it is said about Rabi-bin-Haseem (RA) that it was his habit for twenty years that he wrote down what he spoke during the day, and would check at night whether that talking was necessary or not. Those pious scholars were particular that every moment of their life was spent in Zikr and in nothing else.

Hadith No -8

Hadhrat Abu Hurairah (Radiallaho anhu) and Hadhrat Abu Saeed (Radiallaho anhu) both heard from Rasulullah (Sallallahu alayhi wasallam), that the gathering busy in Zikr of Allah Ta'ala is surrounded by the angels on all sides, the grace of Allah and 'Sakina' (peace) comes down on them, and Allah Ta'ala boasts about them to His angels."

Hadhrat Abu Zar (Radiallaho anhu) says that Rasulullah (Sallallahu alayhi wasallam) said to him, "I advise you to fear Allah, as this is the root of all good; remain busy in the reading of the Holy Qur-aan and in the Zikr of Allah Ta'ala, which will earn you great rewards in the Heavens and will shine for you as a light in this world; keep silent for most of the time, so that you speak nothing but good, as this will keep shaytaan away from you and make it easy for you to perform your ibaadat, stay away from too much laughing, for laughing weakens the heart and removes the noor (brightness) of the face; always take part in Jihaad as this is the sign of piety for my Ummah; love the poor and keep their company; compare yourself with people lower than you, and never look up to those higher than you, otherwise you will forget the favours of Allah Ta'ala and become ungrateful to Him; try to be good with your relatives though they may be bad to you; always speak the truth, though it may be bitter for others; always obey Allah Ta'ala even if others try to stop you, find fault with your own self, and never with others; do not blame others for the problems that you suffer from. O! Abu Zar! It is very wise to think ahead. Staying away from haraam is the best act of piety, and good manners is true honour."

Note: The word 'Sakina' according to the Ulama means peace, as well as Allah's special mercy.

This boasting in the presence of the angels, by Allah Ta'ala for those busy in Zikr is because the Angels are always busy in Salaah and obedience to Allah Ta'ala, and do not even have any feeling to do

sin, whereas man has the power of obedience as well as of sin and together with this, he is surrounded by things that lead him to sin and disobedience. Therefore, prayers and staying away from sin, despite all these obstacles, are more praiseworthy on his part.

It is for this reason that, when a person obeys Allah Ta'ala, He becomes happy with him. The angels mentioned in this Hadith and in so many other similar Ahaadith belong to a special group who are commanded to visit the places and attend the gatherings where people are busy in Zikr. It is stated in a hadith that there is a group of angels who are scattered all over, and whenever any one of them hears Zikr being recited, he calls all his friends to come to that place and to take part. They then flock to that place and fill it up to the sky.

Hadith No -9

Once Rasulullah (Sallallahu alayhi wasallam) went to a group of Sahaabah (Radi Allahu anhum) and said to them, "What are you sitting here for?" They replied, "We are busy in the Zikr of Allah Ta'ala, and are praising Him for His extreme kindness to us in that he has blessed us with the wealth of Islam." Rasulullah (Sallallahu alayhi wasallam) said, "By Allah! Are you here only for this reason?" "By Allah! replied the Sahaabah (Radiallaho anhum), "We are sitting here only for this reason." Rasulullah (Sallallahu alayhi wasallam) then said, "I asked you to take an oath not because I didn't trust you, but because Jibraeel (Alayhis Salaam) came to me and informed me just now that Allah Ta'ala was speaking highly about you before the angels."

Hadith No -10

Anas (Radi Allahu anhu) says that Rasulullah (Sallallahu alayhi wasallam) had said, "When some people gather for the Zikr of Allah Ta'ala only to make Him happy, an angel announces from the sky, "You people have been forgiven, your sins have been replaced by good deeds."

According to another hadith, "A gathering without the Zikr of Allah Ta'ala would be the cause of saddness on the Day of Qiyaamah."

It means that the people of such a gathering will regret that they earned no blessings and wasted their time. In another Hadith, it is stated that the members of a gathering without the Zikr of Allah Ta'ala and 'Durood' on Rasulullah (Sallallahu alayhi wasallam) are like those who get up from the dead body of a donkey.

According to another hadith, we should get the sins which were done in a gathering forgiven by reciting the following dua at the end:

سُبْحَانَ اللهِ وَبِحَمْدِهِ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّا اِلٰهَ

اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

It is said in another Hadith that any gathering without Allah's Zikr and Durood Shareef will be a source of saddness and loss. Then, out of His mercy, Allah Ta'ala may grant forgiveness, or He may ask for an explanation and punish.

The main point in this Hadith is that of sincerity (i.e. doing everything only for the pleasure of Allah). In fact, the acceptance by Allah Ta'ala depends only on sincerity. Every deed will be checked according to the amount of sincerity with which it was done.

There was a pious man among the Israelites, who always remained busy in the worship of Allah Ta'ala. A group of people came to him and told him that a tribe living nearby worshipped a tree. The news upset him, and with an axe on his shoulder he went to

cut down that tree. On the way, Shaytaan met him in the form of an old man and asked him where he was going. He said he was going to cut a particular tree.

Shaytaan said, "Don't worry about this tree. You should rather continue with your worship and do not give it up for the sake of something that does not concern you." This is also worship", answered the pious man. Then Shaytaan tried to stop him from cutting the tree, and a fight took place between the two, in which the pious man overpowered Shaytaan. Finding himself completely helpless, Shaytaan begged to be excused, and when the pious man left him, he again said, "Allah Ta'ala has not made the cutting of this tree fard on you. You will not lose anything if you do not cut it. If cutting it was necessary, Allah Ta'ala could have got it done through one of his many Prophets."

The pious man insisted on cutting the tree. There was again a fight between the two, and again the pious man overpowered the Shaytaan. "Well, listen" said Shaytaan, "I have an idea that will be to your advantage." The pious man agreed, and Shaytaan said, "You are a poor man. If you do not cut this tree, I will pay you three gold coins everyday. You will find them daily lying under your pillow. With this money you can spend on yourself, assist your relatives, help the needy, and do so many other good things. Cutting the tree will be only one virtue, which will be of no use because the people will grow another tree."

This seemed like a great idea to the pious man, and he accepted it. He found the money on two days, but on the third day there was nothing. He got angry, picked up his axe and went to cut the tree. The old man again met him on the way and asked him where he was going. "To cut the tree!" shouted the pious man. "I will not let you do it", said Shaytaan. A fight took place between the two, and this time Shaytaan overpowered the worshipper.

The pious man was surprised at his own defeat, and asked shaytaan the reason. Shaytaan replied, "At first, your anger was only for earning the pleasure of Allah Ta'ala, and therefore Allah Ta'ala

helped you to overpower me, but now it has been partly for the sake of the gold coins and therefore you lost."

Truly speaking, a deed performed purely for the pleasure of Allah Ta'ala alone carries great force.

Hadith No -11

Rasulullah (Sallallahu alayhi wasallam) said, "No other action of a person can be better than the zikr of Allah Ta'ala in saving him from the punishment in the grave."

How serious is the punishment in the grave can be realized only by those who have the knowledge of Hadith on this subject. Whenever Hazrat Usmaan (Radi Allahu anhu) visited a grave, he would weep so much that his beard would become wet with tears. Some one asked him, "How is it that hearing about Jannah and Jahannam does not make you weep so much as you do when you come across a grave?" He replied, "The grave is the first of the many stages of the Hereafter. For him who is successful during this stage, the later stages will also be easy; while for a person who is not successful in this stage, the later stages will be even more difficult." Then he quoted Rasulullah (Sallallahu alayhi wasallam) as having said, "I have not come across any sight more terrifying than that of the grave."

Hazrat Aaisha (Radi Allahu anha) said that Rasulullah (Sallallahu alayhi wasallam) used to make dua after every Salaah for protection against the punishment in the grave. Hazrat Zaid (Radi Allahu anhu) reported Rasulullah (Sallallahu alayhi wasallam) to have said, "I would have asked Allah Ta'ala to let you hear the torture of the grave. Besides men and Jinns, all other creatures hear the punishment in the grave."

Once Rasulullah (Sallallahu alayhi wasallam) entered the masjid and saw some people laughing very loudly. He said to them, "If you had remembered death quite often, you would not have laughed like this. Not a day passes when the grave does not shout out: "I am the

house of wilderness, the house of loneliness, and the place of worms and insects."

According to another Hadith, Rasulullah (Sallallahu alayhi wasallam) happened to pass by two graves. He said, "The two persons buried in these graves are being punished, one for back-biting and the other for dirtying his body with his urine." It is a pity that many of our so-called clever people regard 'istinja' (washing the parts after urination) as disgraceful, and even mock it. According to a Hadith, the punishment in the grave is generally due to neglect of cleanliness from urine.

The punishment of the grave is a very serious matter. Just as some types of sins lead to this punishment, in the same way certain good actions will save you from it. It is stated in several Ahadith that recitation of the Surah Mulk every night guarantees security from the tortures in the grave, as well as from that in Jahannam. Zikr also saves a person from the punishments of the grave.

Hadith No -12

Rasulullah (Sallallahu alayhi wasallam) had said, "Allah Ta'ala will on the Day of Qiyaamat, bring back to life certain groups of people in such a state that their faces will be bright with light. They will be sitting on thrones of pearls and others will envy them. They will not be from among the Prophets or from the martyrs." Somebody asked Rasulullah (Sallallahu alayhi wasallam) to let him have more details about these people, so that he may be able to recognize them. Rasulullah (Sallallahu alayhi wasallam) replied, "They will be the people who belong to different families and different places, but gather at one place for the love of Allah Ta'ala and are busy in His Zikr."

It is said in another Hadith, "In Jannah there will be pillars of emeralds supporting balconied houses made of rubies and with open doors on all the four sides. These will shine like brilliant stars, and will be for those people who love each other for the sake of Allah Ta'ala, and who gather at a place and meet each other only for His pleasure."

It is stated in a Hadith that the houses where Zikr is practiced shine unto the people (angels) of the skies, as do the stars shine to the people of the earth.

Abu Raazi (Radhiya Allahu anhu), a Sahaabi, says that Rasulullah (sallallahu 'alayhi wa sallam) said: "Shall I tell you something that will strengthen your Imaan and earn you the blessings of Allah Ta'ala in both the worlds? It is the gatherings of those who make the Zikr of Allah Ta'ala. You should make it a point to take part in them and when you are alone, do as much Zikr as you can.

Hadith No -13

Rasulullah (Sallallahu alayhi wasallam) said, "When you pass by the gardens of Jannah, graze to your heart's content." Someone asked, "O Rasulullah (Sallallahu alayhi wasallam)! What is meant by the gardens of Jannah?" He replied, "The gatherings of Zikr."

What is meant is that if somebody is lucky enough to go to such gatherings, he should take full advantage of this, as these are the gardens of Jannah on this Earth. The words, "graze to your heart's content", means that, just as an animal grazing in a green pasture or garden does not stop grazing even if it is chased or beaten by its owner, similarly a Zaakir (one who makes zikr) should not get pulled away from the gatherings of Zikr by the distractions of the world. The gatherings of Zikr are like the gardens of Jannah because just as there are no worries in Jannah, similarly gatherings of Zikr are safe from every kind of worry.

It is mentioned in a Hadith that the zikr of Allah Ta'ala cures all diseases of the heart, such as boasting, jealousy, hatred, etc. According to another Hadith, Rasulullah (Sallallahu alayhi wasallam) has said, "A person who makes Zikr is as if he was with Allah Ta'ala." Can there be any reward greater than that of being in the company of Allah Ta'ala.

A man came to see Hazrat Abu Umaamah (Radi Allahu anhu) and said to him, "I saw in a dream that whenever you went or came out, or sat or stood up, the angels made dua for you." Abu Umaamah (Radi Allahu anhu) replied, "If you wish, you can also earn their duas" and recited the Aayat: "O you who believe! Read the praises of Allah and do this very often and praise Him in the morning and in the evening. Allah and his angels will shower blessings on you so that He may bring you out from the darkness into light. He is very merciful to the believers." (Al-Ahzab, 41-42)

These Aayaat show that the Mercy of Allah Ta'ala and the duas of the angels can be earned through Zikr. The more we remember Allah Ta'ala, the more He will remember us.

Hadith No -14

Rasulullah (Sallallahu alayhi wasallam) said, "One who is too weak to stay awake at night (in the worship of Allah Ta'ala), is too miserly to spend his wealth in the path of Allah, and is too cowardly to take part in Jihaad, should remain busy in the Zikr of Allah Ta'ala."

This shows that less nafal ibaadat can be covered up through the Zikr of Allah Ta'ala. Hazrat Anas (Radi Allahu anhu) says that Rasulullah (Sallallahu alayhi wasallam) had said, "Zikr of Allah is a sign of Imaan (faith), and it saves a person from hypocrisy, and is a shield against shaytaan and is a protection from the fire of Jahannam." Because of all these benefits, Zikr has been regarded as better than

many other ibaadaat. It is especially effective in protection against shaytaan.

It is stated in one Hadith that shaytaan, in a kneeling position, sticks to the heart of a man, and when the person remembers Allah Ta'ala shaytaan becomes helpless and frustrated and therefore goes back, but whenever he finds the person without zikr, he fills the heart with evil thoughts.

It is said about a pious man that he asked Allah Ta'ala to show him how Shaytaan attacks the heart. He found that Shaytaan sits like a mosquito over the left side of the heart under the back of the shoulder and then pushes his needle-like nose towards the heart. If he finds the heart busy in Zikr, he leaves at once, but if the heart is free, he injects the poison of evil and sinful thoughts into it.

Hadith No -15

Rasulullah (Sallallahu alayhi wasallam) said, "Practice Zikr so much that people may regard you as mad." It is stated in another Hadith, "Practice Zikr so much that the hypocrite may regard you as insincere."

Hazrat Abdullah bin Abbaas (Radi Allahu anhu) says: "Nothing has been made Fardh by Allah Ta'ala without fixing a maximum limit for it except His Zikr, for which no limit has been fixed and no person, as long as he is sane is free from it." Allah Ta'ala has ordered in the Holy Quran; "Practice Zikr of Allah a lot." A person should do Zikr under all conditions, whether by day or night; whether in the jungle or at sea; whether travelling or at home; whether he is rich or poor; whether in sickness or health; whether loudly or quietly.

Hazrat Jaabir (Radi Allahu anhu) says that Rasulullah (Sallallahu alayhi wasallam) had once said, "Hazrat Jibraeel (Alayhis Salam) stressed so much on doing Zikr that I felt that without Zikr nothing can help me at all."

Hadith No -16

Rasulullah (Sallallahu alayhi wasallam) has said: "The following seven persons will be given place by Allah Ta'ala in the shade of His Mercy on the Day when there will be no other shade except His: (1) A just ruler, (2) A young person who worships Allah Ta'ala in his youth, (3) A person whose heart longs for the Masjid, (4) those two persons who love, meet and depart only for the pleasure of Allah Ta'ala. (5) A man who is tempted by a beautiful woman and refuses because of the fear of Allah Ta'ala. (6) A person who gives charity so secretly that the charity of one hand is not known to the other hand. (7) A person who practices Zikr of Allah Ta'ala when alone so much so that tears flow from his eyes."

Among the seven people mentioned in the above mentioned Hadith, is included also the person who weeps while making Zikr when alone. He joins two beautiful qualities: first sincerity, which makes him remember Allah Ta'ala when alone, secondly the fear and love of Allah Ta'ala, which makes him weep. To be able to weep for fear and love of Allah Ta'ala is a great gift. Fortunate is he who is blessed with it by Allah Ta'ala.

It is stated in one Hadith that a person who weeps for fear of Allah Ta'ala will not be sent to Jahannam until the milk goes back into the udders of an animal (which is impossible). This shows that it is similarly impossible for such a person to go to Jahannam. According to another Hadith, a person who weeps for fear of Allah Ta'ala will not be punished on the Day of Qiyaamah. It is stated in one Hadith that the fire of Jahannam is forbidden for two eyes; one that sheds tears for fear of Allah Ta'ala and the other that has remained awake in guarding the Muslims and Islam against the enemy.

Yet another Hadith states that a person who remembers Allah when alone is like one who goes all alone to fight against the enemy.

Hadith No -17

Rasulullah (Sallallahu alayhi wasallam) said, "An announcer will call out on the Day of Qiyaamah, "Where are the wise ones?" People will ask, 'Who are the wise ones?' The reply will be, "They are those who always remembered Allah, whether sitting, standing or lying down, and thought about the creation of the Heaven and the Earth, and would say, 'O Allah! You have not created all this for nothing. We praise You. Save us from the fire of Jahannam.' Thereafter a flag will appear for them, and they will follow this flag and will be told to enter Jannah and stay there forever."

Somebody once asked Hazrat Aaisha (Radi Allahu anha) to say some wonderful thing about Rasulullah (Sallallahu alayhi wasallam). She replied, "There was nothing about him that was not wonderful. Once he came home at night and lay down in my bed. After a short while, he said 'Let me pray to my Allah! Saying this, he got up, performed wudhu and stood up in Salaah, during which he wept so much that tears flowed on to his chest.

Then he continued weeping in the same manner while performing 'Ruku' and 'Sajdah'. He spent the whole night like this, till Hazrat Bilal (RA) called out the azaan for the Fajr Salaah. I pleaded with him, 'Allah Ta'ala has promised you His forgiveness! Why then do you weep so much?' Nabi (Sallallahu alayhi wasallam) replied, "Should I not be a grateful slave of my Allah", and continued, "Why should I not pray and weep when these verses have been revealed to me today: "Lo! In the creation of heaven and earth, and in the difference of night and day, are signs (of His Kingship) for men of

understanding; those who remember Allah standing, sitting and lying down.'"

Then Nabi (Sallallahu alaihi wasallam) added, 'Destruction is for the person who, after reading these verses, does not think about the creation of Allah Ta'ala."

Hadith No -18

Rasulullah (Sallallahu alayhi wasallam) was in his house when the verse (stay with those who pray to their Lord morning and evening) was revealed to him. On this revelation, he went out in search of such people. He found a group of men who were busy in Zikr. Some of them had untidy hair, dry skins, and were dressed in a single cloth i.e. except for the pants, the whole body was bare. On seeing them, Rasulullah (Sallallahu alayhi wasallam) sat down by them and said, "All praise is for Allah who has created in my Ummah such people that I have been ordered to sit in their company."

According to another Hadith, Rasulullah (Sallallahu alayhi wasallam) went out in search of them and found them in the farthest part of the Masjid, where they were busy in the Zikr of Allah Ta'ala. He said, "All Praise is for Allah who has created, during my lifetime, such people that I have been ordered to sit with them." Then he continued, "My life and death is with you (i.e. you are my friends in life and death)."

It is mentioned in one Hadith that a group of Sahabah, including Hazrat Salmaan Farsi (Radi Allahu anhu) was busy in the zikr of Allah, when Rasulullah (Sallallahu alayhi wasallam) came to them. They all became silent. When he asked as to what they were doing, they replied that they were practicing Zikr of Allah Ta'ala. Rasulullah (Sallallahu alayhi wasallam) said, "I saw that the mercy of Allah

Ta'ala was coming down upon you, so I wanted to join your company. All Praise is for Allah! Allah Ta'ala has raised such people in my Ummah that He ordered me to sit in their company."

Hadith No -19

Rasulullah (Sallallahu alayhi wasallam) said that Allah Ta'ala says, "Do My Zikr for some time after Fajr Salaah and after Asr Salaah, I will be enough for you in between these two times." In one hadith it is stated, "Make the Zikr of Allah Ta'ala, he will look after your needs."

We work so hard for this worldly life, though not for the life of the Hereafter. We will lose nothing if we remember Allah Ta'ala for a little while after Fajr and after Asr, because so many rewards have been mentioned for doing Zikr at these two times. When Allah Ta'ala promises His full help, what more do we need?

According to another hadith, if a person reads Fajr Salaah in jamaat and remains busy in the Zikr of Allah until sunrise, and then reads two rakaats of Nafl Salaat, his reward will equal to that of a perfect Hajj and Umra. Rasulullah (Sallallahu alayhi wasallam) is also reported to have said, "Reading Fajr Salaah in jamaat, and then remaining busy in zikr until sunrise, is more precious to me than this world and all that it contains. Similarly, remaining busy in Zikr with a group after Asr till sunset is better than this world and everything that it contains."

It is for this reason that the time after Fajr and Asr Salaah is especially for Zikr as a habit by our pious people. According to one hadith, if a person continues to sit in his place after the Fajr Salaah, and without talking to anyone recites the following Kalima ten times, ten rewards will be recorded to his account, ten sins will be removed, his position in Jannah will be raised by ten stages, and he will be protected from shaytaan and other evils throughout the day. (Nobody is worthy of worship except Allah; He is one, and He has no partner.

This world and the Hereafter belong to Him and he is worthy of all praise; life and death are controlled by Him, and He controls the faith [taqdeer] of everything).

Hafiz Ibn Qayyam, a well-known Muhaddith has written a very good book on the rewards of Zikr. He has written that the rewards of Zikr are more than one hundred. Some of these are mentioned below:

1. Zikr keeps away the Shaytaan and weakens his strength.
2. It is the cause of Allah Ta'ala's pleasure.
3. It relieves the mind of anxieties and worries.
4. It causes joy and happiness in the heart.
5. It brightens the face and the heart.
6. It attracts your sustenance (earnings).
7. It makes you realize the greatness and grandeur of Allah Ta'ala, and strengthens the belief of His Omni-presence (of His always being present everywhere).
8. Zikr of Allah Ta'ala causes your name to be mentioned in the Court of Allah Ta'ala.
9. It is food for the heart and the soul; not doing zikr is like not giving the body its food.
10. It cleans the heart of its rust.
11. It safeguards against problems and forgetfulness.
12. Allah's Zikr helps the plants of Jannah to grow.
13. Zikr is the best way of thanking Allah Ta'ala. A person who does not do Zikr cannot thank Him.
14. Gatherings of Zikr are also the gatherings of angels.
15. Zikr is the answer to all difficulties. It lightens every problem.
16. The angels pray for the forgiveness of those who do Zikr.

Part Two - Kalimah Tayyibah

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Kalimah Tayybah, which is also called Kalimah Tauheed has been mentioned in the Qur-aan and the Hadith more than anything else. Since all the Prophets had been sent specifically to teach the Oneness of Allah Ta'ala, therefore it has been mentioned so much. In the Holy Qur-aan, this Kalimah has been called different names. It has been called Kalimah Tayyibah (pure sentence), (complete statement), (statement of piety), (key of the heaven and earth) etc.

It was narrated by Hazrat Qatadah Tabiee (Rahmatullah alaih) that somebody had said to Rasulullah (Sallallahu alayhi wasallam), "The rich are able to earn great rewards (because of spending their wealth in charity)"

Rasulullah (Sallallahu alayhi wasallam) replied, "Tell me if anybody can reach the sky by piling up his goods one over the other. I will tell you of something, which has its roots in the Earth and its branches spread out into the Heaven. It is the reading of the 'Kalimah' (La ilaha illallah wallahu Akbar wa subhanallahi wal-hamdulillah) ten times each after every Salaah.

Hazrat Aaisha (Radi Allahu anha) also explained that it refers to the questioning in the grave. Hazrat Ibn Abbaas (Radi Allahu anhu) said, "When a Muslim is about to die, the angels come to him, greet

him, and give him the good news of Jannah. After his death, they accompany him and join in his funeral prayer. After he is buried, they make him sit up in the grave when the questioning starts. He replies,

"I bear witness that there is nobody worthy of worship except Allah, and I bear witness that Muhammad (Sallallahu alayhi wasallam) is the messenger of Allah)."

You are the best of people, taken out for mankind, commanding what is right, stopping what is wrong and believing in Allah. If only the people of the holy books had Imaan, it were best for them; among them are some who have Imaan, most of them are sinners.

Hazrat Ibn Abbaas has stated (i.e. you command the good) means that you command the people to believe in (La ilaha illallah) and obey Allah Ta'ala; and that this kalimah is by far the best of all the good things.

Always read salaah at the two ends of the day and when the night approaches. Lo! Good deeds wipe out bad deeds. This is a reminder for the mindful.

Note: The Explanation of this Aayat is to be found in many Ahadith in which Rasulullah (Sallallahu alayhi wasallam) had said that good deeds wipe out the sins. Hazrat Abu Zar (Radi Allahu anhu) says that he had once requested Rasulullah (Sallallahu alayhi wasallam) to give him some advice. Rasulullah (Sallallahu alayhi wasallam) replied, "Always fear Allah Ta'ala. If somehow you commit any sin, rush at once to do some good deed so that the sin is forgiven, and it is written off." Then Abuzar (Radi Allahu anhu) continues to say that he asked Rasulullah (Sallallahu alayhi wasallam) if this kalimah (La ilaha illallah) was also counted amongst the good deeds. At this, Rasulullah (Sallallahu alayhi wasallam) gave the reply that this Kalimah is the highest of all good deeds. Hazrat Anas (Radi Allahu anhu) says that Rasulullah (Sallallahu alayhi wasallam) had said, "Whosoever,

anytime during the day or night, recited the kalimah (La ilaha illallah), his sins are washed off."

O, you who believe! Fear Allah and speak clearly (truthfully) so that He may make your behaviour correct and forgive your sins. Whosoever obeys Allah and His Prophet (Sallallahu alayhi wasallam), he has passed the highest pass.

Note: Hazrat Abdullah bin Abbaas and Hazrat Ikrama (Radi Allahu anhum) have both said that the meaning of (and speak straight words) is to recite the kalimah (La ilaha illallah). According to one Hadith, three things make up the best of all actions. The first is to do Zikr of Allah Ta'ala in all situations whether happy or sad, rich or poor; the second is to always be fair even when it is against you; and the third is to help your brother with money.

Give good news to my servants, who hear advice and follow the best of it. Such are those whom Allah had guided, and such are men of understanding. (Al-Zumur, 17-18)

Hazrat Ibn Umar (Radi Allahu anhu) said that Hazrat Salmaan Farsi (Radi Allahu anhu) used to read the kalimah (La ilaha illallah) even before he accepted Islam. Hazrat Zaid bin Aslam (Radi Allahu anhu) has also said that this Ayat is about three persons who used to read the kalimah (La ilaha illallah) even before accepting Islam, and they were Zaid bin Amr bin Nafeed, Abu Zar Ghifari and Salmaan Farsi.

Hadith No -1

Rasulullah (sallallahu alayhi wasallam) said: "The best form of zikr is Laailaaha illallaah and the best form of dua is Alhamdu lillaah."

That Laailaaha illallaah is the best zikr is quite clear. There is not the slightest doubt that the Kalimah Tayyibah is by far the best of all azkaar (plural of zikr) because it is the root of our religion. The very existence of this world depends on this kalimah. It is mentioned in a hadith that the Day of Qiyaamah will not come so long as there is on earth a single person reading the kalimah tayyibah. It is also reported in a hadith that so long as there remains a single person on earth who remembers Allah Ta'ala, Qiyaamat will not take place.

Hadith No -2

Rasulullah (Sallallahu alayhi wasallam) is reported to have said: "Once Hazrat Moosa (Alayhis salaam) made dua to Allah Ta'ala requesting to teach him some zikr for His remembrance. He was advised to recite Laailaaha illallaah. He said: 'O my Lord! This zikr is read by all the creation. Again came the reply: "Recite Laailaaha illallaah." He again said: 'O my Sustainer, I want something special, only for me." Allah Ta'ala replied: 'O Musa! If the seven heavens and the seven earths were placed in one pan of the scale and the Kalimah Laailaaha illallaah in the other, the Kalimah will weigh more."

Hadith No -3

Hadhrat Abu Hurairah (Radhiyallaho anhu) once asked Rasulullah (Sallallahu alayhi wasallam) as to who would be most benefitted by his intercession on the Day of Qiyaamah. Rasulullah (Sallallahu alayhi wasallam) replied, "Knowing your thirst for the knowledge of hadith, I could expect that none other than you would have asked this question."

Thereafter Nabi (Sallallahu alayhi wasallam) told Abu Hurairah (Radhiyallaho anhu) that the most blessed or the most benefitted by his intercession will be the person who reads Laailaaha illallaah with sincerity.

Hadith No -4

Hadhrat Zaid bin Arqam (Radhiyallaho anhu) narrates that Rasulullah (Sallallahu alayhi wasallam) said: "One who reads Laailaaha illallaah with sincerity will enter Jannah." Somebody asked what was the sign of sincerity? Nabi (sallallahu alayhi wasallam) explained that it prevents one from wrong actions.

It is clear that one who stays away from haraam things and believes in Laailaaha illallaah will directly be entered into Jannah. If one has done some sin and has been sent to Jahannam, even then through the blessing of this Kalimah he will, certainly someday, after being punished for his sins, be sent to Jannah.

It is necessary for everybody to recite Laailaaha illallaah often and also make dua to Allah Ta'ala for strength in Imaan, and to stay away from sins because there are many people whose sins destroy their Imaan and they die as non-believers. There can be no tragedy greater than that a person should be listed as a Muslim throughout his life, but on the Day of Qiyaamah his name should appear in the list of non-believers. This is definitely the greatest misfortune. This happens as a result of a lot of sinning and secretly doing haraam things. May Allah Ta'ala protect us all. Aameen.

Hadith No -5

Rasulullah (Sallallahu alayhi wasallam) said, "There is nobody who reads Laailaaha illallaah and the doors of the Heavens do not get opened to allow this Kalimah to reach the Great Throne of Allah Ta'ala, provided he stays away from the big sins."

The excellence of this Kalimah is proved by its going straight to the throne of Allah Ta'ala. Some Ulama have explained this hadith to mean that after the death of such a person, all the doors of the Heavens are opened to welcome his soul.

Hadith No -6

Hadhrat Shaddaad (Radhiyallaho anhu) relates while Hadhrat Ubaadah (Radhiyallaho anhu) agrees, that once we were sitting with Rasulullah (Sallallahu alayhi wasallam) and he asked if there were any non- Muslims in the gathering. We informed him that there were none. He then had the door closed and asked us to raise our hands and read Laailaaha illallaah. We raised our hands for some time and read the Kalimah. He then said Laailaaha illallaah and said: "O Allah! You have sent me with this Kalimah. You have promised Jannah for those who say it, and Your promise is never broken." Then he turned to us and said: "Good news! Allah has forgiven you."

Hadith No -7

Rasulullah (Sallallahu alayhi wasallam) said: "Keep on renewing your Imaan." O Rasulullah (Sallallahu alayhi wasallam), how should we renew our Imaan?" asked the Sahabah. "Read Laailaaha illallaah very often", was the reply.

Rasulullah (Sallallahu alaihs wasallam) is reported to have said. "Like old clothes, Imaan also gets worn out, so keep on renewing it by making dua to Allah Ta'ala."

Imaan gets old and worn out means that it loses its strength and brightness because of sins. It is said in one hadith that, when a man does a sin, a black dot appears on his heart. If he then repents, this spot gets washed away, otherwise it remains there. When he does another sin, another black dot appears on the heart. Because of more sins, the black dot continues to get bigger, until finally the heart is completely blackened. When such a stage is reached then the thought of asking for forgiveness will not even cross his mind.

Hadith No -8

Rasulullah (Sallallahu alayhi wasallam) said, "I know of a Kalimah such that if anybody reads it with sincerity and then dies, Jahannam becomes forbidden for him. This Kalimah is Laailaaha illallaah."

If the person mentioned in the above hadith is a new muslim, then there can be no doubt about the meaning, because it is agreed that on accepting Islaam, all the sins done as a non-Muslim are forgiven. But if it refers to a person who was always a Muslim, and he reads the

Kalimah with sincerity just before his death, even then it is hoped that Allah Ta'ala, through His Mercy, may forgive all his sins. Allah Ta'ala has Himself said that He may forgive whomsoever He wishes, all his sins except Shirk (believing that Allah has one or more partners).

Hadith No -9

Rasulullah (Sallallahu alayhi wasallam) said "The key to Jannah is believing in Laailaaha illallaah."

The Kalimah has been described as the key of Jannah, because it is the key for opening every door and every part of Jannah. Or else, it is called the key, because the Kalimah itself is made up of two parts; one Laailaaha illallaah, and the other is Muhammadur Rasulullah. Thus Jannah may be said to open with these two keys.

In these ahaadith, wherever the Kalimah is said to cause entry into Jannah or protection against Jahannam, it means the complete Kalimah made up of both parts i.e. Laailaaha illallaahu Muhammadur Rasulullah.

Hadith No -10

Rasulullah (Sallallahu alayhi wasallam) said, "There is a pillar of Noor (Divine Light) in front of the Throne of Allah Ta'ala. When somebody recites Laailaaha illallaah, this pillar starts shaking. When Allah Ta'ala asks it to stop shaking it says: 'How can I stop when the reciter of the Kalimah has not yet been forgiven?' Thereupon Allah Ta'ala says: 'Well, I have forgiven him', and then that pillar stops shaking."

According to some Ahaadith Allah Ta'ala says, "I have made him recite the Kalimah so that I may forgive him."

How kind is Allah Ta'ala that He himself gives a person the power to do this good act, and then grants him forgiveness because of that very good deed.

Hadith No -11

Rasulullah (Sallallahu alayhi wasallam) has said, "Those who believe in Laailaaha illallaah will neither have fear in the grave nor on the Day of Qiyaamah. It is as if I see the scene when they will rise from their graves, wiping dust from their heads and saying: 'All praise is for Allah Ta'ala who has removed all worry and fear from us." It is said in another hadith that those who believe in Laailaaha illallaah will experience no problems at the time of death or in the grave.

According to one hadith, a person who recites Laailaaha illallaah one hundred times daily will on the Day of Qiyaamah be raised up with his face shining like the full moon.

Hadith No -12

Rasulullah (Sallallahu alayhi wasallam) said. "On the Day of Qiyaamah, Allah Ta'ala will select a man from my Ummah and will call him in the presence of all mankind, and then 99 registers of his bad deeds, each register as long as one can see, will be opened before him. He will then be asked if he denies anything recorded in it, or whether the angels who were appointed to write down his deeds had been

unfair to him. He will neither deny anything nor blame the angels for any injustice to him. Allah Ta'ala will ask him if he can give good reasons for his sins, but he will say that he has no excuse to offer. Then Allah Ta'ala will say: 'Well, there is one good deed that you have done.' Then a small piece of paper with the Kalimah written on it will be handed over to him, and he will be asked to go and get it weighed. He will say that this small piece of paper will be of no benefit against so many lengthy registers. Allah Ta'ala will say: "Today no injustice will be done to you." Then all the registers will be placed in one pan and the piece of paper in the other pan. The pan with the registers will fly up in the air because of the heavy weight of that piece of paper. The fact is that nothing is heavier than the name of Allah Ta'ala."

Note: It is because of Ikhlaas that a single recitation of Kalimah Tayyibah can outweigh all the sins recorded in so many registers. It is, therefore, necessary that we should not look down upon any Muslim and think of ourselves as superior to him. Who knows that Allah Ta'ala may accept from him some deed that may be enough for his forgiveness, while nobody can be sure about himself whether any of his own deeds will be accepted by Allah Ta'ala.

Hadith No -13

Rasulullah (Sallallahu alayhi wasallam) said: "I swear by Allah Ta'ala Who controls my life that if all the skies and the earth, with all the people and all the things between them and all that may be within them, are placed together in one pan of the scale and the Kalimah Laailaaha illallaah is put in

the other pan, the kalimah will outweigh everything else."

From here we understand that nothing can be equal to the blessed name of Allah Ta'ala. However, the weight of this Kalimah is according to the sincerity with which it is recited. The greater the sincerity, the heavier becomes the Kalimah.

Hadith No -14

Three non-muslims came to Rasulullah (Sallallahu alayhi wasallam) and said to him: "O Muhammad! (Sallallahu alayhi wasallam)! Don't you recognise anybody except Allah Ta'ala as worthy of worship?" In reply, Rasulullah (Sallallaho alayhi wasallam) recited Laailaaha illallaah (nobody is worth of worship except Allah Ta'ala) and added: "I have been sent specifically for the spreading of this Kalimah, and to it I invite all mankind."

The words of Rasulullah (Sallallahu alayhi wasallam) "I have been sent (as a prophet) specifically for the spreading of this Kalimah, and to it I invite all mankind" does not mean that only he has been sent on this special work. In fact, all Prophets have been sent for the spreading of this Kalimah, and all of them had invited mankind to it. From Aadam (Alayhis salaam) to Rasulullah (Sallallahu alayhi wasallam) the last and the best of Prophets, there was not a single prophet who had not called people to this Blessed Kalimah.

Hadith No -15

Nabi Isa (Alayhis salaam) said: "The deeds of the Ummah of Hazrat Muhammad (Sallallahu alayhi

wasallam) would be the heaviest on the Day of Qiyaamah, because their tongues are used to the recitation of a Kalimah, which was found too hard by the Ummahs of other Prophets, and this Kalimah is Laailaaha illallaah."

It is a fact that the Ummah of Rasulullah (Sallallahu alayhi wasallam) is devoted particularly to this Kalimah far more than any other Ummah. Shah Waliullah (Rahmatullah alaih) has said that his father used to recite Laailaaha illallaah two hundred times in one breath.

Shaikh Abu Yazeed Qurtubi (Rahmatullah alaih) writes: "On learning that a person who reads Laailaaha illallaah seventy thousand times becomes safe from the fire of Jahannam, I completed this number once for my wife and then several times for my own self as a provision for the Hereafter."

Hadith No -16

Rasulullah (Sallallahu alayhi wasallam) says: "Whosoever says sincerely Laailaaha illallaah at the time of his death shall certainly enter Jannah." According to another hadith, "He shall certainly be forgiven by Allah Ta'ala."

Rasulullah (Sallallahu alayhi wasallam) is also reported to have said: "Listen to this good news, and tell others as well that whosoever believes in Laailaaha illallaah with sincerity, shall enter Jannah."

It is the sincerity that is valued by Allah Ta'ala. A small deed done with Ikhlaas (sincerity) earns a great reward but anything done for the sake of show or to please some people, will earn no good reward. That is why a person who recites the Kalimah with sincerity will certainly be pardoned and admitted into Jannah. It may or may not be that he undergoes some punishment for his sins before going to Jannah; but if Allah Ta'ala is really pleased with a particular deed of a sinning believer, He may forgive all his sins in the very first

instance. When Allah Ta'ala is so Merciful and Gracious, it is our greatest misfortune if we do not serve and obey Him to our best.

Hadith No -17

Rasulullah (Sallallahu alayhi wasallam) said: "There are obstacles in the way of every action before it reaches Allah Ta'ala, but reading of Laailaaha illallaah and the dua of a father for his child goes up to Him directly."

Note: 'Going directly upto Allah Ta'ala means that these two actions are accepted without any delay.

There is a story of a Kaafir king, who was extremely cruel and hated the Muslims. It so happened that he was caught alive in a battle against the Muslims. As he had caused a lot of sufferings to the Muslims, they were very angry. They put him in a big pot placed on fire. At first, he called his idol gods for help, but finding no response from them he became a Muslim and started reciting Laailaaha illallaah. How sincerely he must have been reciting can well be imagined. At once, help came from Allah Ta'ala in the form of heavy rain, which put out the fire and cooled the pot. It was then followed by a powerful cyclone which carried away the pot and dropped it in a city of non-believers. He was still busy reading the Kalimah. The people there were wonderstruck by this scene, and after listening to his whole story all of them became muslims.

Hadith No -18

Once, Hadhrat Talhah (Radhiyallaho anhu) was seen sitting in a sad mood. Somebody asked him why he was so sad. He said: "I had heard from Rasulullah (Sallallahu alayhi wasallam) that he knew the words

which, if recited by a dying person at the time of his death, will save him from the pains of death, so that his face brightens and he will die in happiness. Unfortunately I could not ask about those words from Rasulullah (Sallallahu alayhi wasallam), and therefore I am feeling unhappy."

Hazrat Umar (Radhiyallaho anhu) said that he knew those words. Hazrat Talhah (Radhiyallaho anha) asked what those words were and Hazrat Umar (Radlliyallaho anhu) said: "We know that no words are better than the Kalimah which was offered by Rasulullah (sallallahu alayhi wasallam) to his uncle Abu Taalib and it is Laailaaha illallaah." Hadhrat Talhah (Kadhiyallaho anhu) said "By Allah! It is this. By Allah! It is this."

Hadith No -19

Rasulullah (Sallallahu alayhi wasallam) said: "After Hadhrat Aadam (Alayhis salaam) happened to do the mistake because of which he was transferred from Jannah to this earth, he used to spend all his time in weeping and asking forgiveness. Once, he looked up towards the Heaven and made dua: "O Allah! I beg you for Your forgiveness in the name of Muhammad (Sallallahu alayhi wasallam)." "Who is Muhammad?" asked Allah Ta'ala. He replied: "When you had created me, I saw the words Laailaaha illallaah Muhammadur Rasulullah written on Your Throne and since then I realized that no human being is greater than Muhammad (sallallahu alayhi wasallam), whose name appeared along with Yours."

In reply, it was revealed, "He is to be the last of all Prophets, and will be from your children. If he were not to be created, you would not have been created."

When Hadhrat Aadam (Alayhis salaam) was removed from Jannah he wept so much that his weeping was more than the total weeping by all the people of this world, and he remained in sajdah for forty years without lifting up his head even once. Hadhrat Buraidah (Radhiyallaho anhu) also narrated that Rasulullah (Sallallahu alayhi wasallam) said: "The weeping of Hadhrat Aadam (Alayhis salaam), if compared, will be more than the weeping of all the people of the world."

Hadith No -20

Rasulullah (Sallallahu alayhi wasallam) said that Allah Ta'ala will order on the Day of Qiyaamah: "Take out of Jahannam all those who read Laailaaha illallaah and who had a dot of Imaan in their hearts; take all those who recited Laailaaha illallaah or remembered Me in any way or feared Me on any occasion."

The blessings that Allah Ta'ala gives because of this Kalimah can be imagined from the fact that if a hundred year old man, who practised Kufr and Shirk all his life, recites this Kalimah once with Imaan and sincerity, he becomes a Muslim and all the sins done by him are washed away; and if he happens to do any sins after he had become a Muslim, even then, because of this Kalimah, he will sooner or later be taken out from Jahannam.

Hadith No -21

A person who recites Laailaaha illallaah one hundred times a day, will on the Day of Qiyaamah, be raised with his face shining like the full moon,

and no one can beat him in excellence on that day except one who recites this Kalimah more than him.

Many ahaadith and ayaat mention that Laailaaha illallaah is a light for the heart as well as for the face. It has been observed that the pious people who are used to reciting this Kalimah a lot have a sort of brightness over their faces, even in this world.

Hadith No -22

Rasulullah (Sallallahu alayhi wasallam) says. "Teach the Kalimah Laailaaha illallaah to a child when he starts speaking and encourage a dying person to recite Laailaaha illallaah. He who has his beginning with Laailaaha illallaah and has his end with Laailaaha illallaah, would not be asked to answer for any of his sins, even though he lives for a thousand years, (i.e. either he would do no sin, or if he happened to do any sin, it would be written off because of taubah or through the mercy of Allah Ta'ala).

Hadith No -23

Rasulullah (Sallallahu alayhi wasallam) has said, "Imaan has more than seventy branches, of which the most important is the recitation of Laailaaha illallaah and the least one is to remove some obstacle (stone, wood, thorn, etc) from the way; and shyness also is a special part of Imaan."

Part Three - The Third Kalimah

سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ

Some Ayaat about the Third Kalimah

"Remember Your Lord a lot, and praise Him in the early hours of the night and morning."

"The seven heavens and earths, and all that is therein, praise Him."

"And there is not a thing but it recites His praise, but you cannot understand their praise."

"Glorified be Allah, the Lord of the worlds."

"So, glory be to Allah when you enter the night and when you enter the morning. Unto Him be praise in heavens and Earth, and when the sun sets and at noonday."

"And the angels recite the praises of their Lord and ask forgiveness for those on the Earth."

"Praise the name of Your Lord, the most High."

"Then recite the praise of Your Lord and seek forgiveness of Him. Lo! He is ever ready to show mercy."

"Praise be to Allah, Lord of the worlds."

"Praise be to Allah, Who has created the Heavens and Earth, and has created darkness and light. Yet those who disbelieve join partners with Allah."

"And they say, all praise be to Allah Who has guided us to this. We could not have truly been guided if Allah had not guided us."

Some Ahaadith about the Third Kalimah

Hadith No -1

Rasulullah (Sallallahu alayhi wasallam) said, "There are two kalimahs which are very light on the tongue (i.e. easy to say) but very heavy in reward and very pleasing to Allah: These are subhaanallahi wabihamdihi subhaanallahil azeem."

Light on the tongue means that these kalimahs are so short that very little time is spent in their recitation and no difficulty is experienced in learning them. Although they are so easy, it will be found very heavy when good deeds will be weighed.

According to one hadith, Rasulullah (Sallallahu alayhi wasallam) had said, "None of you should miss earning one thousand rewards every day. Recite subhaanallaahi wabihamdihi one hundred times and you will get one thousand rewards. According to another hadith a person who recites subhaanallaahi wabihamdihi one hundred times in the morning and in the evening, all his sins will be forgiven even if they are more than the foam on the sea.

Hadith No -2

Hadhrat Abu Zar (Radhiyallaho anhu) narrated that once Rasulullah (Sallallnho alayhi wasallain) had said, "Should I tell you what speech is most liked by Allah Ta'ala?" "Do tell me", I replied. He said "It is subhaanallaahi wabihamdihi." Another hadith relates, "The thing that Allah Ta'ala ordered His angels to recite is definitely the best one, and it is subhaanallaahi wabihamdihi."

Hadith No -3

Our Beloved Prophet (Sallallahu alayhi wasallam) says "When on the night of Mi'raaj I met Hadhrat Ibrahim (Alayhis salaam) he asked me to send his salaam to my Ummat and tell them that the soil of Jannah is very fine and fertile and there is very good water to irrigate it, but the land is an empty ground and its plants are subhaanallaahi walhamdulillaahi walaailaaha illallaahu wallaahu akbar so that one can plant there as much as he likes."

According to another hadith it was said, "A tree for every part of this Kalimah is planted in Jannah." It is stated in one hadith, "Whosoever recites subhaanallaah wabihamdihi, a tree is planted for him in Jannah." It is stated in one hadith, "Rasulullah (Sallallahu alayhi

wasallam) was going somewhere when he saw that Abu Hurairah (Radhiyallaho anhu) was planting a tree. He asked him what he was doing. "I am planting a tree," was the reply. Then Rasulullah, (Sallallahu alayhi wasallam) said, "Should I tell you about the best plantation? It is subhaanallaah alhamdulillaah laailaaha illallaah allaahu akbar, the recitation of each of these Kalimahs causes a tree to grow for you in Jannah."

Hadith No -4

Rasulullah (Sallallahu alayhi wasallam) said, "One who cannot make an effort at night i.e. he cannot keep awake and pray at night, or is too miserly to spend money, or is too cowardly to take part in Jihaad (fighting in the path of Allah) should read subhaanallaahi wabihamdihi a lot, because this action is more valuable according to Allah Ta'ala than spending in His path a mountain load of gold."

How great is the mercy of Allah Ta'ala that even those who cannot undergo hardship in the path of Allah Ta'ala do not lose out earning virtues and huge rewards.

Hadith No -5

Once a group of poor Muhajirs came to Rasulullah (Sallallahu alayhi wasallam) and said, "O Rasulullah (Sallallahu alayhi wasallam)! Only the rich can become very pious, and the favours of Allah Ta'ala will come to them only." "How?" asked Rasulullah (Sallallahu alayhi wasallam). They replied, "They perform salaah and fast in the same way as we do, but being rich they are able to perform other good deeds, like giving sadaqah (charity) and freeing slaves, which we being poor are unable to do."

Rasulullah (Sallallahu alayhi wasallam) said. "Should I tell you something by acting upon which you may overtake them, and nobody may be better than you unless he also acts upon the same thing." "Do tell us," said the Sahaabah (Radhiyallaho anhum). "Recite subhaanallaah alhamdulillaah allaahu akbar thirty three times each after every salaah, said Rasulullah (Sallallahu alayhi wasallam). They acted upon his advice, but the rich came to know of it and started doing the same.

The poor people again came to Rasulullah (Sallallahu alayhi wasallam) and complained. "Our rich brothers have come to learn what you told us, and are also acting upon it." Rasulullah (Sallallahu alayhi wasallam) then said, "It is Allah's favour which He gives to whomsoever He likes. Nobody can stop Him."

Hadith No -6

Rasulullah (Sallallahu alayhi wasallam) said, "Whosoever recites subhaanallaah alhamdulillaah allaahu akbar 33 times each, and then once recites Laailaaha illallaahu wahdahu laa shareekalahu lahulmulku walahulhamdu wahuwa alaa kulli shay in qadeer, after every salaah all his sins are forgiven, even though they may be (countless) like the foam in the sea."

Note: That the sins are forgiven (because of zikr) has already been discussed under several ahadith. According to the Ulamaa, it is only the small sins that are forgiven. In this hadith, it is stated that three Kalimahs should be recited 33 times each, and then laailaaha illallaahu only once. According to the next hadith, two of the three Kalimahs should be recited 33 times each and the third one i.e allaahu akbar 34 times.

Hadith No -7

Rasulullah (Sallallahu alayhi wasallam) said, "The following words are such that one who recites them is never disappointed. These are subhaanallah alhamdulillaah allaahu akbar which should be recited 33, 33 and 34 times, respectively after every farz salaah."

Hadith No -8

Rasulullah (Sallallahu alayhi wasallam) once said, "Is there nobody amongst you who may be able to do, everyday, good deeds equal to Uhud (a mountain near Madinah)." The Sahaabah (Radhiyallaho anhum) said, "O Rasulullah (sallallahu alayhi wasallam)! Who has the strength to do that?" "Everybody has the strength to do it," said Rasulullah (Sallallahu alayhi wasallam). "How is it?" asked the Sahaabah (Radhiyallaho anhum). He explained, "The reward of subhaanallaah is greater than the mountain Uhud, that of laailaah illallaah is greater than Uhud, that of alhamdulillaah is greater than Uhud, that of allaahu akbar is greater than Uhud."

Note: It is mentioned that the reward of each of these Kalimahs is greater than the mountain of Uhud, rather it is greater than many such mountains. It is said in one hadith that the reward of subhaanallah and alhamdulillaah fills all the Heavens and the Earths.

Hadith No -9

Rasulullah (Sallallahu alayhi wasallam) said, "Prophet Nooh (Alayhis salaam) said to his sons, "I

give you a piece of advice and, in order that you may not forget it, I say it very briefly. I advise you to do two things and stop you from doing two things. The two things which I advise are such that Allah Ta'ala and His noble creation are very pleased with them and both of these reach Allah Ta'ala easily. One of the two things is laailaaha illallaah, which if it were trapped in the mighty sky, will break through it and reach Allah Ta'ala and, if all the heavens and the earth were placed in one pan of the scale and this kalimah were put in the other pan, the kalimah would outweight everything else.The second thing that I advise you is the recitation of subhaanallaahi wabihamdihi, which is the zikr of all the creation because of which all the creation get their sustenance (food). There is none among the creation that does not recite the praises of Allah, but you do not understand their speech.The two things from which I stop you, are shirk (believing in one or more partners with Allah) and arrogance (pride), because these two keep you away from Allah Ta'ala and His noble creation."

Hadith No -10

Hadhrat Umme Haani (Radhiyallaho anha) related that once Rasulullah (Sallallahu alayhi wasallam) visited her and she said to him, "O Rasulullah (Sallallahu alayhi wasallam)! I am very old and weak. Tell me something that I may be able to do while sitting." Rasulullah (Sallallahu alayhi wasallam) said to her, "Recite subhaanallah one hundred times and you will get a reward as if you set free one hundred Arab slaves; recite alhamdulillaah one hundred times you will get a reward as if you

gave a hundred horses, fully equipped, for Jihaad; recite allaahu akbar a hundred times which is as if you sacrificed a hundred camels for the sake of Allah Ta'ala; and recite laailaaha illallaah a hundred times the reward of which will fill the space between the earth and the sky. There is no other action that can beat it."

Hadith No -11

Rasulullah (Sallallahu alayhi wasallam) had said: "There is a group of angels who keep going about on the roads and wherever they find some people busy in the zikr of Allah Ta'ala, they call each other and gather around them, and pile up over each other right upto the sky. When that gathering of zikr is over, the angels climb up to the Heavens and then Allah Ta'ala, in spite of knowing everything, asks them where they had come from? They say that they have come from such and such a group of His servants, who were busy in reciting His Glory, His Grandeur, His Greatness and His Praise. Allah says, "Have those people seen Me?" "No, our Lord", says the angels. "How would they have acted if they had actually seen me?" "They would have busied themselves even more in praying to You and in reciting Your praise and Glory," says the angels."What do they ask for?" "They want Jannah", reply the angels. "Have they seen Jannah?" asks Allah Ta'ala. "No our Lord" says the angels. "If they had seen it, how would they have acted?" says Allah Ta'ala. "Their effort and their prayers for it would have been even greater." reply the angels. "What were they seeking protection from?" asks Allah Ta'ala. "They were asking for protection from

Jahannam", says the angels. "Have they seen Jahannam?" "They have not seen it." "How would they have acted if they had seen it?" asks Allah Ta'ala. "They would have been more scared of it, and would have tried more for protection against it," say the angels.Then Allah Ta'ala says, "All right then, all of you bear witness that I grant forgiveness to all those present in that gathering." One angel says. "O Allah! A person happened to be there only by chance. He had come for some other reason and had not taken part in what they did." Allah Ta'ala says, "That group was so blessed that whosoever happened to sit with them, even by the way, will not lose out on the blessings (and thus he is also forgiven)."

Hadith No -12

In the last part of his life, whenever Rasulullah (Sallallahu alyhi wasallam) got up from a gathering, he used to recite:

سُبْحَانَ اللهِ وَبِحَمْدِهِ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّا اِلٰهَ

اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

Glory to You, O Allah, with the highest of Praises; I bear witness that there is none worthy of worship except You, I seek Your forgiveness and turn to You." Someone said, "It is only nowadays that it has become a habit with you to recite this prayer, but it was not so before." Rasulullah (Sallallahu alayhi wasallam) said, "It is the kaffaarah (way of getting forgiven) of the meeting."

According to another hadith Rasulullah (Sallallahu alayhi wasallam) had said, "These words are the kaffaarah (forgiveness) of the meeting, and were taught to me by Hadhrat Jibraeel (Alayhis salaam)."

We are all going to do something useless during a meeting. This duaa is very short, but whosoever recites this duaa will get saved from anything bad that may come from that meeting. Our Beloved Allah Ta'ala has provided so many ways for our benefit.

Hadith No -13

Rasulullah (Sallallahu alayhi wasallam) said, "When a person recites the greatness of Allah, i.e. recites Subhaanallaah alhamdulillaah allaahu akbar laailaaha illallaah, these kalimahs go around the Throne of Allah Ta'ala with a low humming sound, and mention the name of the reciter. Do you not wish that there should be somebody near Allah Ta'ala to mention and recommend you before Him?"

People who want to get close to the rulers, and chase after high positions, get overjoyed and feel proud if they are praised before a governor, not to speak of the king or the minister, even though such a praise does not result in any benefit to them. In order to approach the high officials, some people get involved in debt, earn the hatred of others and thus disgrace themselves in so many ways.

On the other hand, just imagine the blessings and honour of your name being mentioned before the Throne of Allah Ta'ala, the King of Kings, who controls this world as well as the Hereafter, and in fact everything in all the universe, Who controls the hearts of the worldly kings, Who grants success and failure, gain and loss.

Hadith No -14

Hadhrat Juwairiah (Radhiyallaho anha) related, "When Rasulullah (Sallallahu alayhi wasallam) left

my house for the morning prayer, I was sitting on the musallah (busy in Allah's zikr). When he came back after Chaasht prayer (just before midday), I was still sitting in the same position. He asked me whether I had sat in that position right from the time he left in the morning. I replied, 'Yes'. He then said, "After I left you, I recited four kalimahs, three times which, if compared to all that you have recited since the morning, will be found to outweigh it. These kalimahs are:

سُبْحَانَ اللهِ وَبِحَمْدِه عَدَدَ خَلْقِه وَ رِضَى نَفْسِه وَ زِنَةَ عَرْشِه وَ مِدَادَ كَلِمَاتِهٖ

Subhaanallaahi wabihamdihi adada khalqihi waridhaa nafsihi wazinata arshihi wamidaada kalimaatihi."

Hadith No -15

Hadhrat Ali (Radhiyallaho anhu) said to one of his students, "May I tell you a story about me and my wife, Fatimah (Radhiyallaho anha), the daughter of Rasulullah (Sallallahu alayhi wasallam) and the most beloved one in his family?" "Do tell us," replied the student. Hadhrat Ali said, "She used to grind the corn herself, as a result of which there were marks on her hands. She used to fetch the water herself in a skinbag, the string of which left a mark on her chest. She swept the house herself, leaving her clothes dirty. Once Rasulullah (Sallallahu alayhi wasallam) received a few slaves, both men and women, and I encouraged Fatimah (Radhiyallaho anha) to go to

her father and ask for a servant who could help her in her work. She went but, on seeing a big crowd with Rasulullah (Sallallahu alayhi wasallam), she came back. The next day, Rasulullah (Sallallahu alayhi wasallam) came to our house and asked her why she had come to him the previous day. She kept silent (out of shyness), so I said, "O Rasulullah (Sallallahu alayhi wasallam)! Her hands have become worn out because of working the grindstone, the skinbag used by her for fetching water has left a mark on her chest, and her clothes remain dirty because of sweeping the house herself. Therefore, I had sent her to ask for a slave so that she would get some help in her work. Rasulullah (Sallallahu alayhi wasallam) said, "O Fatimah! Keep fearing Allah Ta'ala, complete your duties to Him, do all the work in the house yourself and at the time of going to bed recite subhaanallah 33 times, alhamdulillaah 33 times and allaahu akbar 34 times, because it is better for you than a servant." She said, "I accept the Will of Allah and the advice of His Prophet (Sallallahu alayhi wasallam)."

In this hadith, there is one thing which should be remembered i.e. Hadhrat Fatimah (Radhiyallaho anha) who is the leader of the women in Jannah, and the daughter of the leader of mankind in both the worlds, used to grind the corn flour herself (as a result of which her hands became rough), would herself fetch the water in the skin waterbag, which left marks on her chest and would sweep the house herself, leaving her clothes dirty, and did all the other household work, like cooking meals and preparing bread, etc.

Do our women do that much work, or even half of it, with their own hands? It is certainly not so. Our lives are very far from the lives of those whom we claim to be our leaders. It should be that we who claim to be the servants should put in more effort than our masters,

but it is very disappointing that the actual position is quite the opposite.

فضائلِ درود

Virtues of Durood and Salaam

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Part One - Virtues of Durood and Salaam

The most important virtue is the command and order of Allah Ta'ala Himself. Allah Ta'ala says in the Qur-aan:

> ***Verily, Allah Ta'ala and His angels send blessings on Rasulullah (Sallallahu alayhi wassalam): O you who believe! Send blessings on him, and greet him with a good salutation. (Qur-aan 33:56)***

Allah has given many different commands in the Qur-aan such as salaah, fasting, hajj, etc. He has also described the beautiful qualities of many Prophets (Alayhimus Salaam) and honoured them. After creating Sayyidunaa Aadam (alayhis salaam), He ordered the angels to bow down to him. However, nowhere has Allah Ta'ala stated that He also made sajdah and that the Muslims should do so too. This respect is only for the Leader of both worlds, the Pride of the World, Nabi Muhammad (Sallallahu alayhi wasallam). Allah Ta'ala first sends durood Himself and then His angels and finally orders the Muslims that they too should also send durood upon him. What virtue could be greater than Allah Ta'ala and His angels also joining the believers in this act?

Hadith No -1

Hadhrat Abu Hurayra (RA) says that Rasulullah (sallallahu alayhi wasallam) said, "Whoever sends one blessing upon me, Allah sends ten blessings upon him."

One blessing and mercy from Allah Ta'ala is sufficient for the whole world, let alone ten blessings in return for sending durood once. What could be a greater virtue of durood that one is granted ten blessings from Allah for sending one durood? How fortunate are those elders who send one hundred and twenty five thousand duroods upon Rasulullah (Sallallahu alayhi wassalam) every single day, just as I have heard regarding some of the elders of my family. Rasulullah (Sallallahu alayhi Wassalam) said, "Whoever sends durood upon me once, Allah Ta'ala sends ten mercies upon him. It is your choice to send as little or as much as you wish."

Hadith No -2

Hadhrat Anas (RA) narrates that Rasulullah (Sallallahu alayhi wassalam) said, "The person in whose presence I am mentioned should send blessings upon me. Whoever sends blessings upon me once, Allah Ta'ala sends ten blessings upon him." In one hadith, Rasulullah (Sallallahu alayhi Wassalam) said, "Whoever sends one blessing upon me, Allah Ta'ala sends ten blessings upon him, forgives ten of his sins and raises his status (position) ten times."

Rasulullah (Sallallahu alayhi wassalam) said, "Whoever sends ten duroods upon me, Allah Ta'ala will send one hundred blessings upon him. Whoever sends one hundred durood upon me, Allah Ta'ala will

send one thousand blessings upon him, and whoever sends more due to love and devotion, I shall intercede for him on the Day of Qiyaamah and be a witness for him."

A Sahaabi says, "From amongst four or five of us, at least one of us would always remain with Rasulullah (Sallallahu alayhi wassalam) to attend to his needs. One day Rasulullah (Sallallahu alayhi wassalam) went into a garden and I followed him. Rasulullah (Sallallahu alayhi wassalam) performed ṣalaah there and made sajdah for such a long time that I feared Rasulullah (Sallallahu alayhi wassalam) had passed away. I began crying due to this fear and went close to Rasulullah (Sallallahu alayhi wassalam) to check on him. After Rasulullah (Sallallahu alayhi wassalam) got up from sajdah, he asked, 'O Abdurraḥmaan, what is the matter?' I replied, 'O Messenger of Allah, you performed such a long sajdah that I feared you had passed away.' Rasulullah (Sallallahu alayhi wassalam) replied, 'Allah Ta'ala has given me a favour with regards to my followers. To show thanks for this favour, I made sajdah for so long. Allah Ta'ala has informed me that whoever sends one durood upon me, He will record ten good deeds for him and forgive ten of his sins.'

Hadith No -3

Hadhrat Abdullaah ibn Masood (RA) narrates that Rasulullah (sallallahu alayhi wasallam) said, "Indeed, those closest to me on the Day of Qiyaamah will be those who sent durood upon me the most." In a ḥadīth of Hadhrat Anas (RA), it is narrated that at every stage on the Day of Qiyaamah, the closest person to Rasulullah (Sallallahu alayhi wassalam) shall be that person who sends the most durood upon him. It has also been narrated that Rasulullah (Sallallahu alayhi Wassalam) said, "Send durood upon me abundantly, for you shall first be questioned regarding me in the grave." In another

ḥadīth, it is narrated, "Sending durood upon me shall be a source of light on the Day of Qiyaamah for the darkness of the Bridge. Whoever wishes his deeds to be weighed in a very large scale should abundantly send durood upon me."

Hadhrat Umar narrates that Rasulullah (Sallallahu alayhi wassalam) said, "Beautify your gatherings with durood, for sending durood upon me shall be a light for you on the Day of Qiyaamah."

Allaama Sakhaawī (may Allah have mercy on him) narrates that sending in abundance means at least three hundred times daily. Maulana Rashīd Aḥmad Gangohī (may Allah have mercy on him) would also instruct his students to send durood at least three hundred times daily.

Rasulullah (Sallallahu alayhi wassalam) said, "Whoever sends durood upon me in a book (i.e. in writing), the angels shall continue sending blessings upon him as long as my name remains in this book."

Rasulullah (Sallallahu alayhi wassalam) said, "The person who sends one hundred durood upon me daily, one hundred of his needs shall be fulfilled; thirty in this world and the rest in the Hereafter."

Hadith No -4

Hadhrat Ammaar ibn Yaasir (RA) narrates that Rasulullah (sallallahu alayhi wasallam) said, "Verily, Allah Ta'ala has appointed an angel at my grave to whom he has given the ability to hear the whole creation. Thus, until the Day of Qiyaamah there is no person who sends durood upon me except that this angel gives to me the blessings of this person with his name and his father's name, saying, 'The son of so-and-so person has sent durood upon you." Rasulullah (Sallallahu alayhi wassalam) then

said, "In reward for every blessing, Allah Ta'ala sends ten mercies upon him."

Another ḥadīth narrates something similar; Allah Ta'ala has granted one of the angels the power to hear the speech of the whole creation. This angel will remain at Rasulullah's (Sallallahu alayhi wassalam) grave until the Day of Qiyaamah and whenever someone sends durood upon Rasulullah (Sallallahu alayhi wassalam), the angel mentions that person by his name and his father's name and informs Rasulullah (Sallallahu alayhi wassalam) that this person has sent durood upon him. Allah Ta'ala has promised Rasulullah (Sallallahu alayhi wassalam) that He shall send ten blessings upon the person who sends one blessing upon him.

Rasulullah (Sallallahu alayhi wassalam) is reported to have said, "Whoever sends durood upon me on the day or night of Friday, Allah will fulfil one hundred of his needs, and put an angel incharge to bring it to me in my grave, just as you present gifts to one another."

Hadith No -5

Hadhrat Abu Hurayra (RA) narrates that Rasulullah (sallallahu alayhi wasallam) said, "Whoever sends durood upon me by my grave, I hear his durood and whenever durood is sent upon me from a distance, they are brought to me."

Many ahaadith have been narrated that when a person sends durood from a distance, an angel brings it to Rasulullah (Sallallahu alayhi wassalam), and the durood sent upon him from near are heard by Rasulullah (Sallallahu alayhi wassalam) himself. Regarding the person who sends blessings from a distance, the previous ahaadith discuss in detail that an angel is appointed to bring these duroods to Rasulullah (Sallallahu alayhi wassalam).

The second point mentioned in this ḥadīth is that the durood sent close to the blessed grave are heard by Rasulullah (Sallallahu alayhi

wassalam) himself. Sulaymaan bin Suḥaym (RA) said, "I saw Rasulullah (Sallallahu alayhi wassalam) in a dream. I asked, 'O Messenger of Allah, do you understand the salaams of those who come to your grave and make salaam to you?' Rasulullah (Sallallahu alayhi wassalam) replied, "Yes, I understand and I also reply to their salaams."

Ibraahīm bin Shaybaan (RA) says, "After completing ḥajj, I travelled to Madīna Munawwara and went to the blessed grave of Rasulullah (Sallallahu alayhi wassalam). I made salaam and heard 'Salaams upon you too (wa alaykas salaam)' from inside the grave." The ḥadīth says, "I hear the salaam of the person who is close [to the grave] myself and the durood of the person from far are brought to me by the traveling angels. However, I reply in every case."

From this, we learn the virtue of sending durood upon Rasulullah (Sallallahu alayhi wassalam) and the honour granted to the sender, especially one who sends durood abundantly. If a person were to receive a reply to even one of the salaams in a whole lifetime, it would be a great honour, let alone a reply to every salaam.

The fact that Rasulullah (Sallallahu alayhi wassalam) hears the blessings personally is not a point of question, as the Ambiyaa (alayhimus salaam) are alive in their graves. We believe and confirm that Rasulullah (Sallallahu alayhi wassalam) is alive in his grave and that the earth cannot decompose his blessed body.

It is excellent to send durood abundantly when one sees the trees and buildings of Madīna Munawwara. As one approaches nearer the blessed city, one should increase the sending of durood, for these are the places wherein the Qur-aan was revealed. Hadhrat Jibraeel and Hadhrat Mīkaaeel frequented this place and the blessed soil of Madīna contains the Leader of Mankind (i.e. Nabi Salallahu Alayhi wasallam). From here the religion of Allah Ta'ala and the way (sunnah) of Rasulullah (Sallallahu alayhi wassalam) spread. This is the home of all good and virtue. When you come to Madinah, you should be full of fear and respect, as though you are going to meet Rasulullah (Sallallahu alayhi wassalam), for it is definite that

Rasulullah (Sallallahu alayhi wassalam) will hear your salaams. **Arguments and silly talks should be avoided.**

Hadith No -6

Hadhrat Ubayy ibn Ka'b (RA) says, "I asked, 'O Rasulullah (sallallahu alayhi wasallam), I wish to send durood upon you in abundance. How much of my time, which I set aside for dua, should I use for durood?' Rasulullah (Sallallahu alayhi wassalam) replied, 'As much as you wish.' I asked, 'One quarter?' Rasulullah (Sallallahu alayhi wassalam) replied, 'As much as you wish, and if you read more than that, it shall be better for you.' I then asked, 'A half?' Rasulullah (Sallallahu alayhi wassalam) again said, 'As much as you wish, and if you read more than that, it shall be better for you.' I asked, 'Two thirds?' Rasulullah (Sallallahu alayhi wassalam) replied, 'As much as you wish, and if you read more than that, it shall be better for you.' I said, 'I shall spend all my time sending durood upon you.' Rasulullah (Sallallahu alayhi wassalam) said, 'In that case, all your worries will be removed and your sins will be forgiven."

The meaning of the ḥadīth is clear. Sayyidunaa Ubay (RA) had set aside some time for dua and he wished to send durood in abundance, so he asked as to how much of this time he should use for sending durood (for example, out of two hours set aside for dua, how much time should be used for sending durood and salaams?) A person asked, "O Messenger of Allah, how would it be if I were to spend all my time in sending durood upon you?" Rasulullah (Sallallahu alayhi wassalam) replied, "In that case, Allah Ta'ala shall be enough for you for all your needs in this life and the Hereafter."

Hadith No -7

Hadhrat Abu Dardaa (RA) narrates that Nabi (sallallahu alayhi wasallam) said, "Whoever sends durood upon me ten times in the morning and ten times in the evening, I will intercede on his behalf on the Day of Qiyaamah." Sayyidunaa Abu Bakr (RA) narrates that Rasulullah (Sallallahu alayhi wassalam) said, "Whoever sends durood upon me, I shall intercede for him on the Day of Qiyaamah."

In this ḥadīth, the promise of intercession is not only for a certain number of durood.

Rasulullah (Sallallahu alayhi wassalam) said, "Whoever sends durood upon me by my grave, I hear his durood, and whenever durood are sent upon me from a distance, Allah Ta'ala appoints an angel to bring these durood to me. All the worldly needs of this person and all needs of the Hereafter shall be sufficed for, and I shall be a witness for him or intercede for him on the Day of Qiyaamah."

This ḥadīth shows that Rasulullah (Sallallahu alayhi wassalam) shall be a witness for some and intercede for others. For example, Rasulullah (Sallallahu alayhi wassalam) shall be a witness for the residents of Madīna and intercede for others, or be a witness for the obedient and intercede for the sinful.

Hadith No -8

Hadhrat A`ishah (RA) narrates that Rasulullah (Sallallahu alayhi wassalam) said, "No servant sends durood upon me except that an angel goes up with these duroods presenting them before Allah Ta'ala. Our Lord most High then orders, 'Take these duroods to the grave of my servant, who shall ask for forgiveness on behalf of the sender and who shall be

pleased with this.'" On the Day of Qiyaamah, a certain believer will have less good deeds. Rasulullah (Sallallahu alayhi wassalam) will place a small piece of paper the size of a fingertip on the scale, causing the scale of good deeds to become heavy. The believer will say, "May my parents be sacrificed for your sake. Who are you? How beautiful your appearance and character are!" Rasulullah (Sallallahu alayhi wassalam) will reply, "I am your Prophet (Sallallahu alayhi Wassalam) and these are the duroods you sent to me. I have paid you back in your time of need."

We should not wonder how a paper the size of a fingertip can weigh down the scale, because sincerity is what is counted by Allah Ta'ala. The more sincerity we have in our actions, the more it shall weigh. In a hadīth it is mentioned, a piece of paper with the kalimah shahadah written on it will weigh heavier than ninety nine books of bad deeds, each book so big that it stretches out as far as the eye can see. Sincerity is what is counted in the eyes of Allah Ta'ala.

Hadith No -9

Hadhrat Abu Saeed Khudrī narrates that Rasulullah (sallallahu alayhi wasallam) said, "Whichever Muslim does not have anything to give in charity should say,

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَصَلِّ عَلَى الْمُؤْمِنِيْنَ

وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ

(O Allah, send blessings upon Muḥammad, your servant and your Messenger, and send blessings

upon the believing men and the believing women, the Muslim men and Muslim women.)' This shall be a charity for this person." He also said, "The believer is never satisfied with good actions until he reaches Jannah."

Rasulullah (Sallallahu alayhi Wassalam) said, "Send durood upon me, for indeed sending durood upon me is like giving charity." In another ḥadīth, it is narrated, "Send durood upon me in abundance, for it is a charity for you." Furthermore, it has been narrated from Hadhrat Ali (RA) that Rasulullah (Sallallahu alayhi wassalam) said, "Your durood upon me is a source of protection for your duas, a means of pleasing your Allah Ta'ala and a charity for your deeds (i.e. a means to clean and increase them)."

Hadhrat Anas (RA) narrates that Rasulullah (Sallallahu alayhi Wassalam) said, "Send durood upon me, for your durood will wipe out your sins and are an act of charity." As for the last part of the ḥadīth (the believer does not become satisfied), the meaning is clear. A true believer is never content with his good deeds. He is always trying hard to perform any good deed in whichever way. Thus, if he does not have any money to give in charity, he will earn the rewards of charity by sending durood upon Rasulullah (Sallallahu alayhi wassalam).

Conclusion

The ahaadith discussing the virtues of sending durood and salaams are many and to mention all of them in this small book is a very difficult task. Even if there was not a single virtue, the favours of Rasulullah (Sallallahu alayhi wassalam) (May Allah shower His blessings upon him, his family, his Companions, his followers, and may He bless them and send salaams upon them) upon his followers are such that they cannot be counted. Therefore, regardless of how many duroods and salaams we recite, it would still be less, let alone

the fact that Allah out of His grace gives countless rewards and favours for our reading.

Some of the rewards for sending durood on Rasulullah (Sallallahu alayhi wassalam) is; Allah's sending of blessings upon the reader, sending of blessings by the angels and by Rasulullah (Sallallahu alayhi wassalam) himself, forgiveness of the reader's sins, cleansing of his deeds, increase in his status, the deeds of the reader being weighed in an extremely large scale, being saved from difficulty, Rasulullah (Sallallahu alayhi wassalam) being a witness for him on the Day of Qiyaamah and his intercession for the reader, getting Allah's pleasure, coming down of His mercy, being saved from His anger, the shade of His Throne on the Day of Qiyaamah, the scale of good deeds weighing heavier, being present at the Pond (Al-Kawthar), protection from the thirst of the Day of Qiyaamah, freedom from Jahannam, seeing one's palace in Jannah before death.

Sending durood is a charity, a means of purity, and one is granted blessings in wealth. It is a means of fulfillment for more than a hundred needs. It is indeed an act of worship and the most beloved of deeds to Allah Ta'ala. It is the beauty of all gatherings, removes poverty and a means of all goodness. The sender of durood will be the closest to Rasulullah (Sallallahu alayhi wassalam) on the Day of Qiyaamah and the reader along with his children and grandchildren will derive benefit, and likewise the person to whom the reward of blessings has been gifted (iṣaal-e-sawaab). It is a means of becoming close to Allah Ta'ala and His Noble Prophet (Sallallahu alayhi wassalam). Indeed, it is a light and a means of overpowering your enemies.

Durood upon Rasulullah (Sallallahu alayhi wassalam) is an immense light and a business wherein there is no loss. Sending durood and salaams has remained the daily practice of the friends of Allah Ta'ala. Thus, be as regular as possible in sending durood and salaams upon him. As a result, you will be freed from the path of Jahannam, your deeds will be purified, your hopes will be fulfilled, your heart will be brightened, you will earn the pleasure of Allah Ta'ala and you will be at peace on the terrifying Day of Qiyaamah."

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِمًا اَبَدًا عَلي حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

O Sustainer, shower durood and salaam forever and ever upon Your beloved, who is the best of all creation.

Part Two - Virtues of Certain forms of Blessings and Salaams

Hadith No -1

Hadhrat Abu Dardaa (RA) narrates that Nabi (sallallahu alayhi wasallam) said, "Send durood upon me abundantly on Friday, for it is a day in which the angels are present. Nobody sends durood upon me except that his durood is presented to me as soon as he has sent them." Abu Dardaa (RA) asked, "O Messenger of Allah, will this happen after you have passed away too?" Rasulullah (Sallallahu alayhi wassalam) replied, "Verily, Allah has forbidden the earth from breaking up the bodies of the Ambiyaa (Alayhimus Salaam)."

Mullaa Alī Qaarī (may Allah have mercy on him) says, "Allah Ta'ala has forbidden the earth from breaking up the bodies of the Prophets (blessings and salutations be upon them). Thus, there is no difference for them between life and death.

Rasulullah (Sallallahu alayhi wassalam) said, "The best amongst your days is Friday. On this day Aadam (alayhis salaam) was born and on this day he passed away. It is on this day that both the first blowing and the second blowing of the Trumpet will take place. Thus,

send durood upon me abundantly on this day, for your durood is presented to me." The Sahaabah asked, "How will our blessings be presented to you when your body would have broken to pieces by then?" Rasulullah (Sallallahu alayhi wassalam) said, "Allah Ta'ala has forbidden the earth from breaking up the bodies of the Ambiyaa (blessings and salutations be upon them)."

Hadhrat Abu Umaamah (RA) narrates that Rasulullah (Sallallahu alayhi wassalam) said, "Send durood upon me abundantly on Friday, for the duroods of my followers are presented to me every Friday. Whoever sends the most durood upon me the most shall be the closest to me on the Day of Qiyaamah."

The virtue of sending durood on Friday is because Friday is the leader of all days and Rasulullah (Sallallahu alayhi wassalam) is the leader of all Ambiyaa (blessings and salaams be upon them). Thus, Friday is excellent for sending durood upon Rasulullah (Sallallahu alayhi wassalam) as compared to other days."

Hadith No -2

Hadhrat Abu Hurayrah (RA) narrates that Rasulullah (sallallahu alayhi wasallam) said, "Sending durood upon me will be a light on the Bridge. Whoever sends durood upon me eighty times on Friday, eighty years of his sins are forgiven." In a ḥadīth of Hadhrat Abu Hurayrah (RA), it is mentioned that whoever recites the following durood eighty times before getting up from his place after aṣr salaah on Friday, eighty years of his sins will be forgiven and he will be granted the reward of eighty years of worship:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِهٖ وَسَلِّمْ تَسْلِيْمًا

(O Allah, send durood upon Muḥammad (sallallahu alayhi wasallam), the unlettered Prophet (Sallallahu alayhi wassalam), and upon his family and send salaam.)

Hadhrat Alī (RA) has narrated that Rasulullah (Sallallahu alayhi wassalam) said, "Whoever sends one hundred durood upon me on Friday will have such light on the Day of Qiyaamah that it would be enough for the whole creation if it was to be distributed amongst them."

Hadith No -3

Abdullaah ibn Amr ibn al- Aaṣ (RA) narrates that he heard Rasulullah (Sallallahu alyhi wassalam) saying, "When you hear the muazzin giving the azaan, repeat what he says. Then send durood upon me, for whoever sends durood upon me, Allah Ta'ala will send ten blessings upon him. Then ask Allah Ta'ala to grant me the wasīlah. It is a place in Jannah which is reserved for only one slave from the slaves of Allah Ta'ala and I hope that I am this one slave. Whoever asks that I be granted wasīlah, my intercession (to speak on behalf of him) will become necessary for him."

The meaning of the ḥadīth is that intercession will become necessary for this person, as mentioned in other aḥaadīth too. In a hadith it is mentioned that the intercession of Rasulullah (Sallallahu alyhi wassalam) becomes necessary for the person who hears the azaan and then says, O Allah, Lord of this perfect call and everlasting prayer, grant Muḥammad (sallallahu alayhi wasallam) wasīla and virtue and raise him to the Praised Position that You have promised him.

Rasulullah (Sallallahu alyhi wassalam) said, "When you send durood upon me, make dua that I be granted wasīla too." A person

asked, "What is wasīla?" Rasulullah (Sallallahu alyhi wassalam) replied, "It is a very high place in Jannah granted to only one person, and I hope I am that one person."

Hadith No -4

Rasulullah (sallallahu alayhi wasallam) said, "When a person from amongst you enters the masjid, he should send durood upon Rasulullah (Sallallahu alayhi wassalam) and then say, 'O Allah, open for me the doors of Your mercy.' When he leaves the masjid, he should send durood upon Rasulullah (Sallallahu alayhi wassalam) and say, 'O Allah, I ask of You Your grace."

The reason why the doors of mercy are opened when entering the masjid is because you are about to worship Allah Ta'ala and thus you are more in need of Allah's mercy so that He grants you the ability to worship Him and then accept it.

Conclusion

Imaam Sakhaawi (RA) gathered all the various forms of Durood Shareef in a special chapter of his book 'Qowlul Badee'. He then also mentions the special occasions on which they should be recited. Among those special moments are the following, after performing wudhu and tayammum; after a compulsory ghusl; before, during and after salaah.

The Imaam (RA) further mentions that it is Sunnah to recite Durood Shareef after Fajar and Maghrib salaah; after recitation of the Tashah'hud; in Qunoot; when standing up to perform Tahajjud salaah and thereafter; and also when passing any masjid; when seeing a masjid; on entering a masjid and on leaving a masjid; after answering

the azaan; on a Friday and the night preceding Friday; on Saturday as well as Sunday, Monday and Tuesday; during the khutbah for Jumu'ah and the two Eids; between the takbeers in the Eid and Janaazah Salaah; when the dead is placed in his grave; during the month of Sha'baan; when one first sees the Kaaba; when climbing Mount Safa and Marwa; during the Haj rituals; on completing the Labbaik; when kissing the black stone (Hajarul Aswad); while attaching one's body and chest to the Multazam; on the eve of Arafah; in the masjid at Mina. Also, the visitor to Madinah Munawwarah should recite Durood Shareef when his eyes first falls on Madinah Munawwarah, when visiting the grave of Rasulullah (sallallahu alayhi wasallam); and when leaving Madinah Munawwarah; when passing any of the places which Rasulullah (sallallahu alayhi wasallam) used to visit; e.g. Badr etc.

Durood Shareef should also be recited at the time of slaughtering animals; when making a business transaction; when making a will; when reciting a Nikah khutbah as well as during the early and late part of each day; at the time of going to sleep; on setting out on a journey; when mounting or boarding a vehicle; when suffering from insomnia (sleeplessness); on going to the market place; when entering the home; when commencing the writing of a book; at times when one feels sad, restless, experiences hardship or poverty; similarly, when drowning takes place; when there is an epidemic; on commencing and completing a dua; and also during the course of the dua; when the ear buzzes; when the foot becomes numb; when sneezing; when having misplaced something; when seeing a pleasant thing; when repenting after committing a sin and when in need of anything and on every other good occasion.

When one is accused of anything unpleasant and he infact is innocent of such an accusation then too Durood Shareef should be recited. Also when meeting friends; when joining and leaving a gathering; when completing a full recitation of the Qur-aan; when making dua for memorising the Qur-aan; on starting any lecture and whenever the name of Rasulullah (Sallallahu alayhi wasallam) is mentioned.

Durood Shareef should not be left out when knowledge is being imparted; hadith being recited and when the name of Rasulullah (Sallallahu alayhi wasallam) is being written.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِمًا اَبَدًا عَلٰي حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

O Sustainer, shower durood and salaam forever and ever upon Your beloved, who is the best of all creation.

Part Three - Warnings for not sending Durood and Salaams

Hadith No -1

Hadhrat Ka'b ibn Ujra (RA) says, "Rasulullah (sallallahu alayhi wasallam) once said, 'Come close to the mimbar.' We gathered around Rasulullah (Sallallahu alayhi wassalam). When Rasulullah (Sallallahu alayhi wassalam) climbed the first step of the mimbar, he said, 'Aameen.' He then climbed the second step and said, 'Aameen.' He finally climbed the third step and said, 'Aameen' once again. Once he had finished the talk and came down from the mimbar, we said, 'O Messenger of Allah (sallallahu alayhi wasallam), today we heard you say something which we have never heard you say before.' Rasulullah (Sallallahu alayhi wassalam) said, 'Jibraeel (alayhis salaam) came to me and said, 'May that person be destroyed who witnesses the month of Ramaḍaan and does not have his sins forgiven.' I said, 'Aameen.' When I climbed the second step, he said, 'May that person be destroyed in whose presence you are mentioned and does not

send durood upon you.' I said, 'Aameen.' When I climbed the third step, Jibraeel (alayhis salaam) said, 'May that person be destroyed who finds both of his parents or either one of them in old age and they do not cause him to enter Jannah.' I said, 'Aameen."

Hadhrat Jibraeel cursed three people and Rasulullah (Sallallahu alayhi wassalam) said Ameen upon all three curses. Firstly, the curse of an angel as great as Sayyidunaa Jibraeel was enough in itself and the strength of the curse through Rasulullah (Sallallahu alayhi wassalam)'s Aameen is obvious. May Allah Ta'ala, by His grace, grant us the ability to stay away from all three cursed acts and protect us from these sins.

Hadhrat Jaabir (RA) narrates in another ḥadīth that Rasulullah (Sallallahu alayhi wassalam) said, "Whoever hears my name being mentioned and does not send durood upon me is most wretched." There are many more serious warnings mentioned in the aḥaadith. Such a person has been cursed with destruction and is warned of misfortune, having lost the path to Jannah and of entry into Jahannam. This person is also an oppressor and the most miserly of people. The person who does not send durood upon Rasulullah (Sallallahu alayhi wassalam) has weak Imaan and will be unable to see the beautiful face of Rasulullah (Sallallahu alayhi wasallam)."

Hadith No -2

Hadhrat Alī (RA) narrates that Nabi (sallallahu alayhi wasallam) said, "The miser is he in whose presence I am mentioned and he fails to send durood upon me." Rasulullah (Sallallahu alayhi wasallam) said, "It is enough for the miserliness of a person (i.e. to call a person a miser) that he does not send

durood upon me when I am mentioned in his presence."

Hadhrat Abu Zar Ghifaarī (RA) narrates, "I was once present in the gathering of Rasulullah (Sallallahu alayhi wassalam). Rasulullah (Sallallahu alayhi wassalam) asked the Sahaabah, "Shall I not inform you of the stingiest amongst people?" The Sahaabah replied, "Yes, indeed." Rasulullah (Sallallahu alayhi wassalam) said, "The person in whose presence my name is mentioned and does not send durood upon me is the stingiest of all people."

Hadith No -3

Hadhrat Qataada (RA) narrates that Rasulullah (Sallallahu alayhi wasallam) said, "It is a great wrong that I am mentioned in a person's presence and this person then fails to send durood upon me."

What doubt can there be in the great wrong of he who does not send durood upon Rasulullah (Sallallahu alayhi wassalam) in spite of his countless favours? It is written about Maulana Gangohī (may Allah have mercy on him), that he would usually instruct his students to send blessings upon Rasulullah (Sallallahu alayhi wassalam) at least three hundred times daily and no less than one hundred times if this was not possible. He would say, "The favour of Rasulullah (sallallahu alayhi wasallam) is very great. It is then indeed an act of disloyalty that a person is miserly in sending durood upon him."

Hadith No -4

Hadhrat Abu Hurayrah (RA) narrates that Rasulullah (Sallallahu alayhi wassalam) said, "If any people get together in any gathering and they do not

remember Allah Ta'ala and do not send durood upon Rasulullah (Sallallahu alayhi wassalam), then this gathering will be a problem for them on the Day of Qiyaamah. If Allah Ta'ala wills, He will punish them and if He wills, He will forgive them."

Hadhrat Abu Saeed Khudrī (RA) narrates that Rasulullah (Sallallahu alayhi wassalam) said, "Whenever some people sit in a gathering and end their gathering without sending durood upon Rasulullah (Sallallahu alayhi wassalam), they will regret when they see the rewards of these durood even though they may enter Jannah (as a result of their other good deeds)."

Hadhrat Jaabir (RA) narrates that Rasulullah (Sallallahu alayhi wassalam) said, "When people stand up from a gathering without remembering Allah Ta'ala and sending durood upon Rasulullah (Sallallahu alayhi wassalam), it is as though they have stood up after having sat around a rotting animal (they shall have filth similar to the stink of a rotting animal, which will spoil their minds)."

Hadith No -5

Hadhrat Faḍaala ibn Ubayd (RA) says, "Rasulullah (sallallahu alayhi wasallam) was seated in a gathering when a man entered the Musjid and performed ṣalaah. He then said, 'O Allah, forgive me and have mercy on me.' Nabi (sallallahu alayhi wasallam) said, 'You have been hasty, O person performing Salaah. When you have performed your Salaah, begin by praising Allah Ta'ala as is the right of Allah Ta'ala to be praised, then send durood upon me and finally make dua to Allah Ta'ala. Another man entered the Musjid after this and performed Salaah. After completing his Salaah, he praised Allah Ta'ala and then sent durood upon Rasulullah

(Sallallahu alayhi wassalam). Rasulullah (Sallallahu alayhi wassalam) said to him, 'O person performing Salaah! Make dua, for your dua will be answered."

The Ulama have mentioned that it is desirable that the dua begins with the praise of Allah Ta'ala as He deserves, followed by sending durood and salaams upon Nabi (sallallahu alayhi wasallam), and that the dua ends in the same way.

Hadhrat Ibn Mas ūd (RA) says, "When a person intends to ask Allah Ta'ala for something, he should firstly begin by praising Allah Ta'ala in a way which He deserves. Thereafter, he should send durood upon Rasulullah (Sallallahu alayhi wassalam) and then make dua unto Allah Ta'ala. It is close that he will be successful and his dua will be answered."

Hadhrat Abdullaah bin Yusr (RA) narrates that Nabi (sallallahu alayhi wasallam) said, "All duas remain unanswered unless they are started with the praise of Allah Ta'ala and durood upon Rasulullah (Sallallahu alayhi Wassalam). If the dua is done after this, it will be accepted."

Hadhrat Umar (RA) says, "I have been informed that duas remain suspended between the heavens and the earth and do not rise up to the heavens until durood is sent upon Rasulullah (Sallallahu alayhi wasallam)."

Hadhrat Abdullaah ibn Abbaas (RA) says, "When you make dua unto Allah Ta'ala, send durood upon Rasulullah (Sallallahu alayhi wassalam), for your durood is definitely accepted. It is not possible that Allah Ta'ala will accept one part and not accept the other."

Hadhrat Abdullaah ibn Abī Awfaa (RA) narrates that Rasulullah (sallallahu alayhi wasallam) once came out of his house and said, "Whoever has a need from Allah Ta'ala or from any person should perform wuzu in the best manner possible, perform two rakaats of salaah and then praise and glorify Allah Ta'ala, send durood upon Rasulullah (Sallallahu alayhi wassalam) and read the following dua:

لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحنَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ أَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ

مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَّالسَّلاَمَةَ مِنْ كُلِّ اِثْمٍ اَللّٰهُمَّ لَا

تَدَعْ لِيْ ذَنْبًا اِلَّا غَفَرْتَهُ وَلَا هَمًّا اِلَّا فَرَّجْتَهُ وَلَا دَيْنًا اِلَّا قَضَيْتَهُ وَلَا

حَاجَةً هِيَ لَكَ رِضًي اِلَّا قَضَيْتَهَا وَيَسَّرْتَهَا يَا اَرْحَمَ الرّٰحِمِيْنَ

(There is none worthy of worship besides Allah, the Compassionate, Most Kind. Glory be to Allah, the Great Lord of the Throne. All praises are due to Allah, Lord of all the worlds. I ask of You that which assures Your mercy, those actions which earn Your forgiveness, a share of every act of virtue and protection from every sin. Do not leave any sin of mine except that You forgive it, no worry except that You remove it and no need in which Your pleasure lies except that You fulfil it, O Most Merciful of those who show mercy.)"

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِمًا اَبَدًا عَلٰي حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

O Sustainer, shower durood and salaam forever and ever upon Your beloved, who is the best of all creation.

Part Four - Different Benefits of reading Durood Shareef

1. When writing Rasulullah (Sallallahu alayhi wassalam)'s name, durood and salaams should be written in full. Do not be lazy.
2. A person used to write aḥaadith but would not write durood with Rasulullah (Sallallahu alayhi wassalam)'s name due to miserliness. As a result, his hand was struck with an illness, causing his hand to become paralysed.
3. Hafiz Ibn Ḥajar Makkī (may Allah have mercy on him) has narrated that a certain person would only write ṣallAllahu alayhi without writing wasallam. Rasulullah (Sallallahu alayhi wassalam) said to him in a dream, "Why do you lose forty virtues?" In other words, the word wasallam is made up of four letters and for every letter, a person receives ten rewards. Wasallam thus has forty virtues.
4. When sending durood, your body and clothes should be pure and clean.
5. Adding the title Sayyidunaa before Rasulullah (Sallallahu alayhi wassalam)'s blessed name is very good and more virtuous.

Some other rules:

1. Sending durood once in a lifetime is fardh, due to the command in the Qur-aan: "Send durood" that was revealed in Sha baan 2 AH.
2. If Rasulullah (Sallallahu alayhi wassalam)'s name is repeatedly mentioned in one gathering, it is necessary on the recite and the listener to send durood at least once. Thereafter it will be mustahab (desirable).
3. When Rasulullah (Sallallahu alayhi wassalam)'s name is mentioned in the khuṭba, or the person reading the khutbah recites the verse commanding us to send durood, then send durood in your mind without saying it with your tongue.
4. It is permissible to send durood without wuzu, and sending durood with wuzu is a "light upon light" (much better and more rewarding).
5. Besides Rasulullah (Sallallahu alayhi wassalam) and angels (blessings and salaams be upon them), durood should not be sent upon anyone individually. However, there is no harm in sending durood upon someone together with Rasulullah (blessings and salaams be upon them). For example, one should not say, "O Allah Ta'ala, send durood upon the family of Muḥammad (sallallahu alayhi wasallam)," rather one should say, "O Allah, send blessings upon Muḥammad (sallallahu aayhi wasallam) and the family of Muḥammad (sallallahu alayhi wasallam)."
6. It is forbidden to send durood for any worldly reason. (eg. To sell your goods by sending blessings).
7. To move your body when sending durood and to raise your voice whilst doing so is an act of ignorance.

يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِمًا اَبَدًا عَلٰي حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

O Sustainer, shower durood and salaam forever and ever upon Your beloved, who is the best of all creation.

Part Five - Stories about sending Durood and Salaam

Story 1

Umar bin Abdul Azīz (may Allah have mercy on him) was a famous Taabi'ee (one who saw the sahaabah) and a rightly-guided Leader. He would send a special messenger from Syria to Madīna to give his salaams at the grave of Rasulullah (Sallallahu alayhi wassalam).

Story 2

A person says, "I saw Imaam Shafi'ee (may Allah have mercy on him) in my dream after he had passed away. I asked him, 'How did Allah Ta'ala treat you?' He replied, 'Allah Ta'ala forgave me and ordered that I be taken to Jannah with great honour and dignity. This was all in reward for a certain form of durood I used to read.' I asked, 'What was it?' Imaam Shafi'ee (may Allah have mercy on him) said:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُوْنَ وَصَلِّ عَلٰى مُحَمَّدٍ

كُلَّمَا غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُوْنَ

O Allah, send durood upon Muḥammad (sallallahu alayhi wasallam) whenever those busy in his remembrance remember him and whenever those who are negligent of his remembrance are in their neglect.

Story 3

There was a saint called Musa Ḍarīr (may Allah have mercy on him) who related his own experience. He says, 'I was travelling in a boat which began to sink. Suddenly, I became drowsy and then I saw Nabi (sallallahu alayhi wasallam). He taught me this durood and then instructed that all those aboard the boat should read it one thousand times. We had only recited it three hundred times when the boat was saved from sinking.'" The durood is as follows:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ صَلٰوةً تُنَجِّيْنَا بِهَا مِنْ جَمِيْعِ
الْاَهْوَالِ وَالْآفَاتِ وَتَقْضِىْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ وَتُطَهِّرُنَا بِهَا
مِنْ جَمِيْعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا اَعْلَى الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا
اَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ الْخَيْرَاتِ فِى الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ
اِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ

O Allah, send blessings upon our leader Muḥammad, blessings whereby You will save us from all worries and calamities, whereby You will fulfil all our needs, purify us from all sins, raise our positions to the highest of stations, send us to the furthest heights in all acts of goodness in this life and the Hereafter. Verily you have power over everything.

Story 4

It is related in some books that Ubaydullaah bin Umar Qawaarīrī (may Allah have mercy on him) said, "A neighbour of mine, who was an author, passed away. I saw him in a dream and asked him how Allah Ta'ala had treated him. He told me that Allah Ta'ala had forgiven him. I asked him the reason. He said, 'It was my habit that whenever I wrote the blessed name of Nabi (sallallahu alayhi wasallam), I would add (Sallallahu alayhi wasallam). Allah Ta'ala granted me gifts that no eye has ever seen, no ear has ever heard and the thought of which has never crossed the mind of any person.'"

Story 5

A Shaykh was in need of water for wuzu whilst traveling but had no rope or bucket [to pull up the water with from the well]. A girl who was watching came and asked the Shaykh what was the problem. He informed her after which she spat in the well. As a result, the water rose to the top of the well. The Shaykh was shocked after seeing this and asked how she had done this. The girl replied that this was the blessing of sending a great amount of durood and salaams.

Story 6

Abu Zurʿa (may Allah have mercy on him) saw a person in his dream who was performing salaah with the angels in the heavens. He asked him how he reached this position. He replied, "I have written one million aḥaadīth. Whenever I came across the blessed name of Rasulullah (Sallallahu alayhi wassalam), I would write durood. I achieved this status through this action."

Story 7

A person saw a pious man in his dream and asked him how he was. He said, "Allah Ta'ala had mercy on me, forgave me and entered me into Jannah." When he was asked the reason he replied, "The angels counted my sins and the durood (which I sent on Nabi Sallallahu alayhi wasalam) and the durood out numbered the sins. Allah Ta'ala said, 'That is enough. Do not continue his reckoning and take him to Jannah.'"

Story 8

Hafiz Ibn Ḥajar Makkī (may Allah have mercy on him) has written that a certain pious person had made a habit of sending a fixed number of durood at bedtime. He saw in a dream one night that the Messenger of Allah (sallallahu alayhi wasallam) came to his house, causing the whole house to become bright. Rasulullah (Sallallahu alayhi Wassalam) said, "Bring forward that mouth which sends durood and salaams upon me, so that I may kiss it." Because of shyness he put his cheek forward. Rasulullah (Sallallahu alayhi wassalam) kissed his cheek. He then awoke to find that his house was filled with the fragrance of musk.

Story 9

When Hadhrat Ḥawwaa (RA) was created, Sayyidunaa Aadam (alayhis salaam) moved towards her. The angels said, "Be patient until you are married and paid the dowry." He asked, "What is the dowry?" The angels replied, "To send durood and salaams upon Rasulullah (Sallallahu alayhi wassalam) three times."

Story 10

When Abu Abbaas Aḥmad bin Manṣūr (may Allah have mercy on him) passed away, someone saw in a dream that he was standing in the front part (miḥraab) of the main masjid of the city, wearing a beautiful kurta and a crown full of jewels and pearls. The person seeing the dream asked him about this. He replied, "Allah Ta'ala forgave me and treated me with great respect. He gave me this crown. This was all in reward for sending durood and salaam upon Rasulullah (Sallallahu alayhi wassalam) abundantly."

Story 11

A pious person says, "In my dream, I saw a man named Misṭaḥ who had passed away and who had been a very sinful person. I asked him, 'How did Allah Ta'ala treat you?' He said, 'Allah Ta'ala forgave me.' I asked, 'Why?' He said, 'I was narrating aḥaadith in the presence of a ḥadīth scholar (muḥaddith), who sent durood and I too sent durood very loudly. On hearing me, everyone present in the gathering also sent durood. Allah Ta'ala forgave everyone present in the gathering.'"

Story 12

A saint once saw an ugly person/figure in his dream. He asked, "Who are you?" It replied, 'I am your evil deeds.' The saint asked, "How can I remain safe from you?" It replied, 'Send durood and salaams abundantly upon Muhammad (sallallahu alayhi wasallam) the Chosen One."

Who is there amongst us who is not involved in sins day and night? Sending durood and salaams is the best way of forgiveness. We should send durood upon him as much as possible at all times and not lag behind for this is the greatest medicine.

Story 13

Sayyidunaa Abdurraḥmaan bin Samura (RA) narrates that Rasulullah (sallallahu alayhi wasallam) once came out and said, "I saw something strange last night. I saw a person on the Bridge who at times was dragging himself across and at other times, he was crawling or unable to continue. In this state, his sending of durood upon me came to his assistance and helped him to his feet allowing him to cross with ease."

Story 14

Ibn abi Sulaymaan (RA) says, "I saw my father in a dream after his death. I asked, 'How did Allah Ta'ala deal with you?' He replied, 'Allah Ta'ala forgave me.' I asked, 'Due to which action did He forgive you?' He answered, 'I used to write durood after Rasulullah's (sallallahu alayhi wasallam) name in every hadith.'"

Story 15

Abu Qaasim Marwazī (may Allah have mercy on him) says, "My father and I would sit at night to study ḥadīth. It was seen in a dream that a pillar of light is extending from the place we used to sit in and study all the way to the heavens. Someone asked, 'What is this pillar of light?' The reply was, 'These are the blessings they sent when sitting to study the ahaadīth.'

Story 16

Ḥasan bin Mūsa Ḥaḍramī (may Allah have mercy on him), commonly known as Ibn Ujaynah, says, "I used to write ḥadīths but would leave out the writing of durood to save time. I saw Rasulullah (Sallallahu

alayhi wassalam) in my dream. He said to me, 'Why do you not write durood when you write ḥadīths in the same way Abu Amr Ṭabarī does?' When I woke up, I was extremely worried. From that point onwards, I decided to always write (sallallahu alayhi wasallam) when writing aḥaadīth."

Story 17

Kaʿb Aḥbaar (RA), who knew the Torah, says that Allah Ta'ala sent wahi to Sayyidunaa Musa (alayhis salaam) saying, "If there were not on the face of the earth people who praise me, I would not send down a drop of water from the skies and no seed would grow from the earth." He mentioned other things besides this. Allah Ta'ala then said, "O Musa, if you wish to be closer to me than the closeness of your speech to your tongue, more close than your heart is to its thoughts, than your body is to your soul and than your eyes are to your seeing." Sayyidunaa Musa (alayhis salaam) quickly replied, "O Allah, please do inform me." Allah Ta'ala said, "Send durood upon Muhammad (sallallahu alayhi wasallam) abundantly."

Story 18

A person went to visit someone who was about to pass away. He asked him, "How are you finding the pains of death?" He replied, 'I cannot feel anything, because I heard the Ulama say that whoever sends durood and salaams upon Nabi Muhammad (sallallahu alayhi wasallam) abundantly will be saved from the pangs of death."

Story 19

Shaykh Abu Aqta (RA) says, "I went to Madinah Munawwarah. I stayed there for five days but did not find anything to eat. I went to

the blessed grave of Nabi (sallallahu alayhi wasallam) and recited salaams to Nabi (sallallahu alayhi wasallam), Hadhrat Abu Bakr (RA) and Hadhrat Umar (RA) and then said, 'O Rasulullah (sallallahu alayhi wasallam), I am your guest.' Thereafter I went to sleep behind the mimbar. In my dream, I saw Nabi (sallallahu alayhi wasallam). Hadhrat Abu Bakr (RA) was standing to his right and Hadhrat Ali (RA) was standing at the front. Hadhrat Ali (RA) nudged me saying, 'Stand up! Rasulullah (sallallahu alayhi wasallam) is coming.' I stood up and kissed Rasulullah (sallallahu alayhi wasallam) on his forehead. Nabi (sallallahu alayhi wasallam) gave me a piece of bread. I ate half in my dream and found the other half in my hand when I woke up."

فضائلِ رمضان

Virtues of Ramadhaan

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Ramadhaan, the month of Rewards

Rasulullah ﷺ Lecture on the last day of Shabaan

Hadhrat Salmaan ؓ says that on the last day of Shabaan, Rasulullah ﷺ spoke to us and said:

"O People, a great month has dawned upon you, a most blessed month, in which is a night greater in value and goodness than a thousand months. It is a month in which Allah ﷻ has made fasting fardh by day and has made *sunnah* the *Taraweeh Salaah* by night. Whosoever wants to be close to Allah ﷻ by doing any good deed, for such person shall be the reward like the one who had performed a *fardh* in any other time and whoever performs a *fardh*, shall be given the reward of **seventy** *faraaidh* in any other time."

This is indeed the month of patience and the reward for true patience is *Jannah* (paradise). It is the month of showing kindness to everyone. It is the month in which a true believer's *rizq* (food, money, etc.) are increased. Whosoever feeds a fasting person in order to break the fast at *iftaar* (sunset), for him there shall be forgiveness of sins and freedom from the fire of *Jahannam* (hell) and he shall receive the same reward as the fasting person (whom he fed) without the fasting person losing any reward.

Thereupon we said, 'O Messenger of Allah ﷻ, not all of us can afford to give a fasting person something to break his fast with.' Rasulullah ﷺ replied, 'Allah ﷻ gives the same reward to the one who gives a fasting person just one date or a drink of water or a sip of milk to break the fast with.'

This is a month, the first of which brings Allah's ﷻ mercy, the middle of which brings His forgiveness and the last of which brings freedom from the fire of *Jahannam.*

Whosoever gives less work to his servants or workers, Allah ﷻ will forgive him and free him from the fire of *Jahannam*.

In this month you should perform four things in great number, two of which is to please Allah ﷻ, while the other two are such that you cannot do without. Those which are to please Allah ﷻ, are that you should recite in great number the *Kalimah Tayibbah - Laa ilaaha illallah* (i.e. To bear witness that there is no god except Allah ﷻ) and to recite *istighfaar* (beg Allah's ﷻ forgiveness with *astaghfirullah*). As for those which you cannot do without, you should beg of Allah ﷻ for entrance into *Jannah* and ask protection in Him from *Jahannam*.

And whoever gives a fasting person water to drink, Allah ﷻ shall grant him to drink from my fountain, such a drink, after which that person shall never feel thirsty again until he enters *Jannah*." (Reported by Ibn Khuzaimah in his 'Saheeh'.)

Commentry:

Rasulullah ﷺ gave this lecture at the end of Shabaan, because he wanted to show us the great importance of Ramadhaan so that we do not allow one second of this month to go to waste.

Fasting has been made fardh by Allah ﷻ who has also made sunnah the *Taraweeh Salaah* by night.

From this *Hadeeth* we learn that the command for *Taraweeh Salaah* too comes from Allah ﷻ Himself. Besides this, in all the *Ahaadeeth* where Rasulullah ﷺ says, I have made it ***Sunnah*** is to stress its importance. All the *Ulama* are agreed upon the fact that *Taraweeh* is *Sunnah*.

Many people say that you may listen to the full Qur-aan being read in a certain *Musjid* in eight or ten nights and then stop performing *Taraweeh* with *jamaat* as the *sunnah* has been fulfilled. This is wrong. By doing this only one *sunnah* will be fulfilled and the other lost. We should remember that there are two separate *sunnats*. Firstly, it is *sunnah* to hear the full Qur-aan being read in the

Taraweeh in Ramadhaan. Secondly, it is *sunnah* to perform *Taraweeh* with *jamaat* for men in the *Musjid* throughout Ramadhaan. Women should perform their *Taraweeh* at home.

Another point that we learn in the *Hadeeth* is that Rasulullah ﷺ told us that any *nafil* done in Ramadhaan is rewarded as much as a *fardh* in normal times and a *fardh* done in Ramadhaan has the reward of seventy *fardh* at other times.

Our Faults

Is our *ibaadah* or worship in Ramadhaan important to us? How many *nafil* do we perform? We see how many people, who after having eaten *sehri*, go back to bed without performing the *Fajr Salaah*. Many perform it, but not with *jamaat*. Someone might think that we give thanks to Allah ﷻ for the food we had eaten for *sehri* by not performing the most important *fardh* or by not performing it with *jamaat*. Such a *Salaah* is not complete.

Rasulullah ﷺ said: "There is no *Salaah* for those near the *Musjid* except in the *Musjid*." In the *kitaab* '*Mazhaahir-e-Haq*' we find that there is no reward for *Salaah*, for people who do not perform it with *jamaat*, without any good reason or excuse.

Similarly, in many cases at the time of *iftaar*, *Maghrib Salaah* is missed and many do not come to the *Musjid*. Some miss the *takbeer* at the beginning or miss the first *rakaat*. Many people hurry to get over the *Taraweeh Salaah* and even perform the *Esha Salaah* before the time of *Esha* starts. (Some do not pay any attention to *Salaah* even in Ramadhaan).

That is the condition of our *fardh Salaah* in Ramadhaan. Whilst performing one *fardh* of fasting, three others are destroyed. How often do we see that even the time of *Zuhr Salaah* passes by because we are asleep, while the time of *Asr* goes by because we are too busy buying, selling or cooking to prepare for *iftaar*.

If such is the case with the *faraaidh*, then we can imagine how much less importance is given to the *nafil* actions.

Advice

There is a very strong link between Ramadhaan and the *Tilaawat* of the Qur-aan. Almost all Allah's ﷻ Divine books were sent down in this month. Similarly, in this month the Qur-aan was brought down from the *'lowhul mahfoozh'* (preserved tablet) to the *'samaaud dunyaa'* (Earthly sky), from where it was revealed bit by bit to Rasulullah ﷺ over a period of twenty three years.

There is a great connection between the Qur-aan and the month of Ramadhaan. For this reason, as much *Tilaawat* of the Qur-aan as possible should be made during this month. Such was the habit of our pious people of the past. Jibraeel عليه السلام used to recite the whole Qur-aan to our Nabi ﷺ in the month of Ramadhaan. In some reports it is stated that Rasulullah ﷺ used to recite and Jibraeel عليه السلام used to listen.

The *Ulama'* have said that it is Mustahab to read Qur-aan in such a manner that while one recites the other listens. Thereafter, another recites while others listen. So recite the Qur-aan as much as possible. Whatever time remains thereafter should not be wasted.

Rasulullah ﷺ drew our attention to four things and advised that we should practice them as much as possible. They are the recitation of ***Kalimah Tayibbah, istighfaar, begging for Jannah and asking safety from Jahannam***. Therefore, it must be regarded as a honour to spend as much time as possible reciting these. This will be the true appreciation for the teachings of Rasulullah ﷺ. What is so difficult about keeping the tongue busy with the recitation of *Durood Shareef* or *'Laa Ilaha illallah'* while being engaged in our daily works?

In the same *Hadeeth*, Rasulullah ﷺ said a few more things; Ramadhaan is the month of patience. So if great difficulty is experienced in fasting, one should bear it with patience. One should not complain as people are fond of doing during hot days. If by chance *sehri* is missed then too one should not complain. Similarly, should any difficulty or trial be experienced, one should bear it with patience; otherwise, these deeds may possibly be empty of *barakah* (blessings). When we avoid the worldly pleasures and give up our

eating and drinking, then for the sake of Allah's ﷻ pleasure what are these difficulties.

Kindness to the poor & underpriviledged

The *Hadeeth* also says that it is the month of sympathy and kindness, especially for the poor and needy. Sympathy should be of a practical nature. When ten things are placed before us for *iftaar*, at least two or four of them should be set aside for the poor and needy. They should be treated more favourably, if not then at least equally, and should certainly be remembered. The *Sahaabah* ﷺ were living examples in showing sympathy for the poor. It is our duty to follow or at least try to follow them.

Let us see the following example, Abu Jahm ﷺ relates that, during the battle of Yarmouk, he went in search of his cousin, taking with him a water bag to give him to drink and also wash his wounds if he was found alive or wounded. He found him lying among the wounded. When I asked him whether he wanted some water, he said 'Yes'. At that moment someone near him moaned. My cousin pointed to that person indicating that I should first give him the water. I went to him and found that he too needed water, but just as I was about to give him the water, a third person groaned near him. The second one pointed to this third person meaning that I should give the third one to drink first. I went to the third person but before he could drink, I found out that he had passed away, I then returned to the second one only to find that he too had passed away. When I came back to my cousin, he too had become a *shaheed*.

This is the type of caring character our *Sahaabah* ﷺ had. They preferred to die thirsty rather than to drink before a Muslim brother. May Allah ﷻ be pleased with them all and grant us ability to follow in their footsteps. *Aameen*

Another *Hadeeth* says that whoever feeds the hungry, clothes the naked and gives shelter to the traveller, Allah ﷻ shall save him from the terrors of *Qiyaamah*. Further, Rasulullah ﷺ mentioned the virtue

of feeding a fasting person at the time of breaking the fast. In one *Hadeeth* it is reported that one who feeds a person out of his *Halaal* earnings to break the fast, the *Malaaikah* grant mercy upon him during the nights of Ramadhaan, and Jibraeel ﷺ shakes hands with him on *Laylatul Qadr*. The sign of this is that his heart becomes soft and tears flow from his eyes.

During Ramadhaan, Hammad bin Salamah, a very famous *Muhaddith*, used to feed fifty people every day at *iftaar*. *(Roohul Bayan)*

Thereafter, the *Hadeeth* of Rasulullah ﷺ called the first section (i.e. first 10 days) of Ramadhaan the coming of mercy, which means that Allah's ﷻ favour is with the believers. Those who are thankful to Allah ﷻ for His bounties will receive even more. The Qur-aan says:

"If you are thankful, I will surely grant you more."

During the second section (i.e. the second 10 days) of Ramadhaan, forgiveness begins to come down as a reward for fasting during the first section. The last section (i.e. the last 10 days) of Ramadhaan brings protection from entrance into *Jahannam*.

In my personal opinion, Ramadhaan has been divided into three sections because people are normally of three different kinds. Firstly, there are those who have no sins. For them Allah's mercy and Bounties come from the very beginning of Ramadhaan. Secondly, there are those whose sins are not too heavy, for them forgiveness comes after one third of Ramadhaan has passed. Thirdly, there are the real sinners. For them forgiveness comes after having fasted most of Ramadhaan. Those who received Allah ﷻ mercy right at the beginning are the very fortunate ones because of the great amount of mercy they have received. (And Allah ﷻ knows best).

Another point mentioned in the *Ahaadeeth* is that masters should be merciful to their servants in Ramadhaan because, after all, they too are fasting. Unnecessary hard work or too much of it will be difficult for them. An extra worker should be hired when the work is too much.

Lastly, Rasulullah ﷺ encouraged four things in the *Hadeeth* that should be repeated constantly. Firstly, the recitation of *Kalimah Tayyibah*, which in the *Ahaadeeth* is called the highest form of *zikr*. In Mishkat, Abu Saeed Khudri ؓ reports: Once Nabi Moosa ؑ begged of Allah ﷻ to grant him a special *zikr* by which he can remember Allah ﷻ and also (by which he could) ask Him. Allah ﷻ then told him to recite the *Kalimah Tayyibah*. Sayyidina Moosa ؑ said, "O Allah! this is a *zikr* recited by all your servants, I wish for a special *zikr*." Allah ﷻ replied, "O Moosa, if the seven heavens, the earth and all its occupants including the *Malaaikah* but excluding Myself (i.e. excluding Allah ﷻ Himself) are placed on one side of a scale and this *Kalimah* on the other, then this *Kalimah* will weigh heavier than everything else.

The second thing which should be recited plentifully is *istighfaar*. The *Ahaadeeth* report many rewards of *istighfaar*. In one *Hadeeth* we read, "Whoever makes much *Istighfaar*, Allah ﷻ opens a way out for him from all problems and removes all sadness from him. He also receives *rizq* (food, money etc.) from unexpected places." In another *Hadeeth*, Rasulullah ﷺ said that, "Every man is a sinner, but the best among the sinners are those who repent and ask for forgiveness." In one *Hadeeth* it is mentioned that, "When a man commits a sin, a black spot forms on his heart, but when he asks for forgiveness, it is washed away , if not, the black spot remains".

Thereafter, Rasulullah ﷺ commanded us to beg two things which we cannot do without, firstly to beg Allah ﷻ for entrance into *Jannah* and secondly to ask for protection in Him from *Jahannam*.

May Allah ﷻ grant us this good fortune. (*Aameen)*

Five Gifts given to this Ummah in Ramadhaan

Abu Hurairah ؓ says that Rasulullah ﷺ said, "My *ummah* has been given five special things that were not given to anyone before them.

The smell from the mouth of a fasting Muslim is sweeter for Allah ﷻ than the sweet smell of musk. The fish in the sea ask for forgiveness for them until they break their fast. Allah ﷻ prepares and decorates His special *Jannah* every day and then says: "The time is near when My loyal servants shall put away the load (of the world) and come to you." The evil *shayateen* are chained in this month of Ramadhaan so as not to take people towards evils which they normally do during other months. On the last night of Ramadhaan, the fasting Muslims are forgiven. The *Sahaabah* ﷺ then asked, "O Rasulullah ﷺ, is that the night of *Laylatul Qadr*?" Rasulullah ﷺ replied, "No, but it is only right that a servant be paid on having completed his duty."

Note: These five gifts from Allah ﷻ were not granted to the (fasting) people before Islam. If only we could truly appreciate how great this gift from Allah ﷻ really is, we will sincerely try to get these special favours.

First, we are told that the smell from the mouth of the fasting person is more pleasing to Allah ﷻ than the smell of musk.

Fasting is one of the most pleasing forms of worship in the sight of Allah ﷻ and for this reason a *Hadeeth* states that for every deed the reward is brought by the *Malaaikah*, but Allah ﷻ says, "The reward for fasting, I Myself will give, because it is for Me alone". Another report of the same *Hadeeth* (when read in a different way) says "I Myself become his reward". And what greater reward can there be for the lover than to meet the Beloved?

In another *Hadeeth* we read, "Fasting is the door to all other forms of worship of Allah ﷻ". This means that, through fasting, the heart is encouraged to other forms of worship. This is the case if the fast is kept properly and is not merely remaining hungry and thirsty.

The second special favour is that the fish in the sea ask for forgiveness for the person who fasts. The purpose here is to explain that many living things make *dua* for him.

One *Hadeeth* explains this further, "When Allah ﷻ loves a person, He says to the angel Jibraeel عليه السلام, 'I love that person, so you also love him.' Jibraeel عليه السلام then also loves that person and announces

in the first heaven that, 'That person is loved by Allah ﷻ, you all should also love him.' Then all the creations of the heavens begin to love him. Then, love for that person spreads all over the earth." Normally only those who are near to a person seem to love him, but here that love spreads all over, even the animals in the jungle and the fish in the sea do the same. They all then make *dua* on his behalf.

The third favour given to the fasting persons is that *Jannah* is decorated for them. The *Hadeeth* states that at the beginning of every year, *Jannah* begins to be decorated for Ramadhaan. We know that when an important person is expected to arrive, great care is taken in the preparations for his welcome.

The fourth favour is that evil *shayateen* (devils) are chained, so evil is much less. One would have expected that, because of the great desire for worship of Allah ﷻ in the blessed month of Ramadhaan, the *shayateen* would try just as hard to pull the faithful away from the right path, so that much more evil would be committed. That is not the case. Instead we see so much less evil. How many drunkards do we see, who just because of the blessed month of Ramadhaan, do not drink any wine? How many other sinners we see giving up evil acts during the blessed month of Ramadhaan?

You may wonder that, when the *shayateen* are chained, how is it that we still see sins being committed, even though in lesser amounts? The reply is that all evil may not necessarily be caused by the evil *shayateen*. Having for eleven months lived in obedience to the wishes of the *shayateen*, the doing of evil actions caused by them becomes a habit and so evil is being done in Ramadhaan and also out of Ramadhaan. For this reason we find those who normally commit sins continue to do some of it in Ramadhaan. Thus, even though *shayateen* have been chained, their effect on us has become so strong that we follow their ways from our own side even in Ramadhaan.

My personal opinion is that not all the *shayateen* are chained, but only the most evil ones. All of us can see that in Ramadhaan, it does not require a great amount of effort and energy to perform a good act. Neither does it need a great amount of self control and effort to avoid sin, as in other times.

The fifth favour is that forgiveness is granted on the last night of Ramadhaan. Because of this great favour, the *Sahaabah* ﷺ thought that this night must be *Laylatul Qadr*. They knew the great blessings of that night and asked whether it meant *Laylatul Qadr*. The reply was that it was not. This is just a favour granted for having fasted the entire month of Ramadhaan.

Only a Very Unfortunate Person would not get forgiveness in Ramadhaan

Kaab Ibn Ujrah ﷺ says that Rasulullah ﷺ said, "Come near to the *mimbar*" and we came near the *mimbar*. When He climbed the first step of the mimbar, He said "*Aameen*", When He climbed the second step, He said "*Aameen*", When He climbed the third step, He said "*Aameen*" When He came down, We said "O Rasul of Allah ﷺ, today we have heard from you something which we had never heard before." Rasulullah ﷺ said, "When I climbed the first step, Jibraeel ﷺ appeared before me and said, "Destruction to the person who found the blessed month of Ramadhaan and let it pass by without gaining forgiveness," then, I said '*Aameen.*' When I climbed the second step, he said, "Destruction to the person before whom your (i.e. Nabi's ﷺ) name is taken and he does not send *Durood* and Salaam on you (for example by saying, *Sallallahu Alayhi Wasallam*)." I replied '*Aameen.*' When I climbed the third step, he said "Destruction on that person in whose lifetime both his parents or either one of them reaches old age, and (because of not serving them) he is not allowed to enter *Jannah.*" I said '*Aameen.*'

Note: In this Hadeeth, Jibraeel ﷺ made three curses, upon which Rasulullah ﷺ said "*Aameen*" every time.

The curses of Jibraeel ﷺ, an angel of such high position, are sure to be accepted. May Allah ﷻ in His mercy grant us His help and save us from these three curses.

The first person described above is he who, even in the blessed month of Ramadhaan, spends the days in sin and does not worry about his duties, thus he does not get forgiveness. Ramadhaan is the month of Allah's ﷻ mercy and if even this month is spent carelessly, how can he expect to be forgiven for his sins? If he cannot gain Allah's ﷻ forgiveness in Ramadhaan, then when will he do so? The way to seek Allah's ﷻ pardon for his sins is to complete his duties in Ramadhaan as ordered by Allah ﷻ, such as fasting, reading *Taraweeh Salaah* and asking for Allah's ﷻ forgiveness for past sins.

The second unfortunate person is he who hears the name of Rasulullah's ﷺ and yet does not send *Durood* and *Salaam* on him.

Why should it not be? After all, the favours on us because of Rasulullah ﷺ are so great that our writings and our lectures cannot describe. His favours on us are very great. Therefore, any warning, for the neglect of sending *Durood* and *Salaam* on Nabi ﷺ, is acceptable.

On the other hand, the reward for reciting *Durood* is very great. The *Hadeeth* teaches us that whosoever recites *Durood* once, Allah ﷻ sends ten blessings on him and the *Malaaikah* make *dua* for him. All his sins are forgiven, his position is raised and his reward will be as big as mount Uhud and on the day of *Qiyamah*, Rasulullah ﷺ shall ask Allah ﷻ to forgive him.

More promises of reward are: obtaining Allah's ﷻ happiness, mercy and safety against His anger, safety from the fears of *Qiyamah*, seeing your place in *Jannah* while still alive on this earth. Besides these, there is the promise of never being troubled by poverty and of enjoying nearness to Rasulullah ﷺ, the promise of help against enemies and the promise of being loved by others.

The third person described in the *Hadeeth* above, is he in whose lifetime one or both of his parents reach old age, and yet he is unable to gain *Jannah* by serving them. The *Ulama'* have stated that in every permissible act, it is compulsory to obey the parents' commands. You should not be disrespectful to them and you should be humble, even though they may be non muslims. You must neither raise your voice above theirs, nor call them by their names. When they have to be

called towards good and stopped from evil, it should be done mercifully and you should continue to make *dua* for them even if they refuse to accept.

In a *Hadeeth* it is said that, at all times they should be honoured and respected. It is also related that the best of doors for entering *Jannah* is the father. If you wish, look after it and if you wish, destroy it.

A *Sahaabi* ﷺ asked Rasulullah ﷺ, "What are the rights due to parents?" He ﷺ replied, "They are your *Jannah* and your *Jahannam*! i.e. if they are happy, it leads you to *Jannah* while their unhappiness leads you to *Jahannam*." It is stated in a *Hadeeth* that when an obedient child looks with love and affection at his parents, the reward for that look shall be an accepted Hajj. In another *Hadeeth*, it is stated that Allah ﷻ forgives all sins as He pleases except the sin of *shirk* (i.e. joining partners with Allah ﷻ). However, He gives punishment for disobedience to parents, right in this world before death.

A *Sahaabi* ﷺ said, "O Rasul of Allah ﷺ, I want to go for *Jihad*." Rasulullah ﷺ asked, "Is your mother alive?" "Yes," He replied. Rasulullah ﷺ then said, "Serve her, *Jannah* lies under her feet". Again another *Hadeeth* says, "The pleasure of Allah ﷻ is in pleasing your father, and Allah's ﷻ displeasure is in displeasing your father."

However, if ones parents were not respected and treated properly and have passed away, there is still something that their children can do according to Islam. The *Hadeeth* teaches us that, in such cases, one should always make *dua* for their forgiveness. By doing so, you will be counted among those who are obedient. Another *Hadeeth* says that the best action a person can do after the death of his father is to treat his friends in a friendly manner (as the father would have done).

Show Allah ﷻ Your Good deeds in Ramadhaan

Ubaadah Ibn Saamit ﷺ reports that, one day when Ramadhaan had come near, Rasulullah ﷺ said: "Ramadhaan, the month of blessings

has come upon you, wherein Allah ﷻ turns towards you and sends to you His special blessings, forgives your faults, accepts your *duas*, appreciates your competing for the greatest good and boasts to the *Malaaikah* about you. So show to Allah ﷻ your good deeds; for truly, the most pitiful and unfortunate one is he who is deprived of Allah's ﷻ mercy in this month."

Note: In this *Hadeeth*, we read, about the spirit of competition among the believers, each one trying to do more good deeds than the other. In our home, I am greatly very happy at seeing how the women compete with each other, each one trying to recite more Qur-aan than the others, so that together with housework, each one reads half to two thirds of the Qur-aan daily. I mention this only out of a sense of gratitude to Allah ﷻ, indicating His favour and not to boast of it. May Allah ﷻ accept their and our actions, and increase our ability for good actions.

Freedom from Jahannam and Acceptance of Dua

Abu Saeed al-Khudree ؓ relates that Rasulullah ﷺ said: "During each day and night of Ramadhaan, Allah ﷻ sets free many people from *Jahannam,* and during each day and night, at least one *dua* for every Muslim is certainly accepted."

Note: Besides this *Hadeeth*, there are many others saying that the *dua* of a fasting person is accepted (*mustajaab*). In one *Hadeeth*, we read that the *dua* is accepted at the time of breaking the fast, but we are generally so busy eating, that we lose this chance.

The well known *dua* for breaking the fast is often forgotten:

اَللّٰهُمَّ لَكَ صُمْتُ وَبِكَ اٰمَنْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ

"Allaahumma laka sumto wa bika aamantu wa alayka tawakkaltu wa alaa rizqika aftar tu"

(O Allah for You have I fasted, in You do I believe, and on You do I rely, and now I break this fast with food coming from You.)

Abdullah Ibn Amr ﷺ used to make the following *dua* when breaking the fast.

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ بِرَحْمَتِكَ الَّتِيْ وَسِعَتْ كُلَّ شَيْءٍ اَنْ تَغْفِرَ لِيْ

"Allaa-humma innee as'aluka bi-rahmatikallatee wasita kulla shayin an taghfira lee"

(O Allah, I beg You, through Your infinite mercy, which surrounds all things, to forgive me.)

In some books we read that Rasulullah ﷺ used to say:

يَا وَا سِعَ الْفَضْلِ اِغْفِرْ لِيْ

"Yaa waasi al-fadli-igh-firlee"

(O You who give Great Bounties, forgive me.)

There are many other *duas* to be read when breaking the fast, but no special *dua* is fixed. This time (at breaking the fast) is a time when *duas* are accepted; ask and put all your needs before Allah ﷻ (and, if you remember, then make *dua* for me too).

Three Persons, whose Dua is surely accepted

Abu Hurairah ﷺ reports that Rasulullah ﷺ said: "There are three persons whose *dua* is not rejected, The fasting person until he breaks the fast, the just ruler and the oppressed person, whose *dua* Allah ﷻ lifts above the clouds and opens to it the doors of *Jannah* and Allah ﷻ says, "I swear by my honour, verily, I shall assist you, even though it may be after sometime."

Note: It is reported from *Aa'isha* رضي الله عنها that, when Ramadhaan came, the colour of Rasulullah's ﷺ face used to change. He then used to increase his *Salaah*, become even more humble in his *dua* and show even more fear of Allah ﷻ.

According to another report, he hardly ever lay down in bed until Ramadhaan came to an end, Further, it is said that the *Malaaikah* carrying Allah's ﷻ throne are commanded in Ramadhaan to leave everything else and say '*Aameen*' to the *dua* of those who fast. There are many *Ahaadeeth* stating that the fasting person's *dua*s are answered. When Allah ﷻ has so promised and His truthful Nabi ﷺ has informed us, there should be no doubt whatsoever about the truth of these promises.

Yet it is strange that, in spite of this, we still find such people who do not get what they make *dua* for. They ask and do not receive, but this does not mean that their *dua* has been rejected. We should understand what is meant by a *dua* being answered.

Rasulullah ﷺ has told us that when a Muslim makes *dua* for anything from Allah ﷻ, as long as he does not make *dua* for breaking off relationship from his near relatives or for anything sinful, he definitely receives one of three things: he gets the exact thing which he asked for. If that is not received, then Allah ﷻ either removes from him some great problem in exchange for what he wanted, or the

reward for that thing for which he made *dua* for is stored for him in the *Aakhirah* (Hereafter).

Another *Hadeeth* says that on the day of *Qiyamah*, Allah ﷻ will call his slave and say to him: "O My slave, I used to command you to ask of Me and promised to answer. Did you beg of Me?" The slave will answer: "Yes I did." Then Allah ﷻ shall reply: "You did not make any *dua* which has not been accepted. You made *dua* that a certain problem should be removed, which I did for you in the worldly life. You made *dua* that a certain sadness should be removed from you, but the result of that *dua* was not known to you. I have fixed for you such and such reward in the *Aakhirah* (Hereafter)."

Rasulullah ﷺ says that the man shall again be reminded of each and every *dua* and he shall be shown how it had been answered in the world or else what reward had been stored for him in the *Aakhirah* (Hereafter). On seeing that reward, he shall wish that not a single *dua* of his had been answered on earth, so that he could receive the full rewards only in the *Aakhirah* (Hereafter).

Yes, *dua* is indeed very important and to leave it out at any time is a great loss. Hope should not be lost, even when it seems that our *dua* is not accepted.

Umar ﷺ says that Rasulullah ﷺ said, "Whosoever remembers Allah ﷻ in Ramadhaan, is definitely forgiven and one who asks for a favour from Allah ﷻ, is not refused." Ibnu Masood ﷺ says that, on every night of Ramadhaan, an Angel from the heavens calls out: "O You seeker of good, come near, O You seeker of evil, turn away (from evil) and open your eyes." Thereafter, that Angel calls out: "Is there any seeker of forgiveness, that he may be forgiven? Is there someone who would repent so that Allah ﷻ accepts his repentance? Is there anyone requesting a *dua*, that his *dua* may be heard? Is there anyone wanting anything, so that his wish may be answered?"

Lastly, it should be remembered that there are certain conditions under which *dua*s are accepted. Without these, *dua*s may often be rejected. Among these is the use of *halaal* and pure food. When food not permitted by Allah ﷻ is eaten, *dua*s are not accepted.

Rasulullah ﷺ said: "Many a time a greatly troubled person lifts up his hands to the heavens, making *dua* and crying: 'O Allah!' but the food he eats is forbidden by Allah ﷻ , what he drinks is forbidden, his clothes have been earned by haraam means, then in such cases how can his *dua* be ever accepted?"

A story is related about a group of people in Kufa, whose *dua* used to be always accepted. Whenever a cruel ruler was put over them, they used to make *dua* for a curse upon him, which quickly came to destroy him. When Hajjaaj became the ruler there, he invited these people to a feast. After they had all eaten, he said: "I am no longer afraid of the curse upon me from these people, because *haraam* (forbidden) food has now entered their stomachs."

Let us think over how many things, forbidden by Allah ﷻ, are being eaten in these times, and people are even trying to make the taking of interest permissible. We find people going so far as to think that bribery and what is obtained through it is permissible, while our businessmen very often think it okay to bluff people when doing business with them.

Importance of Sehri (the meal before Dawn)

The mercy of Allah ﷻ and His Malaaikah are upon those who eat Sehri

Ibn Umar ﷺ says that, Rasulullah ﷺ said: "Verily Allah ﷻ and His *Malaaikah* send blessings upon those who eat *Sehri*".

Note: How great is Allah's ﷻ favour upon us that even eating before dawn for fasting is so greatly rewarded. There are many *Ahaadeeth* in which the rewards of *sehri* are explained.

Many people lose this great reward because of their own laziness. Some people, after finishing the *Taraweeh Salaat*, eat some food in place of *sehri* and go to bed. What great blessing do they lose! *Sehri* actually means food eaten shortly before dawn.

Then it must also be remembered that to eat at the last permissible time is better and greater in reward than eating earlier, on condition that *sehri* is completed before the time of dawn.

Rewards of Sehri

Nabi ﷺ said, "The difference between our fasting and that of the *Ahle Kitaab* (Jews and Christians) is that we eat *sehri* and they do not." Nabi ﷺ has said, "Eat *sehri*, because in it lies great blessings."

In another *Hadeeth* it is said, "In three things are great blessings, in *Jamaat* (in a group), in eating *thareed* (a special dish) and in *sehri*. In this *Hadeeth*, the use of the word *Jamaat* is general (for all actions), it includes *Salaah* with *Jamaat* and all those good actions done in a group, as Allah's ﷻ help comes to them.

Thareed is a type of tasty food, in which baked bread is cooked with meat. The third thing this *Hadeeth* speaks of is *sehri*. When Rasulullah ﷺ used to invite any of the *Sahaabah* ؓ to eat *sehri* with him, he used to say: "Come and eat the blessed food with me."

One *Hadeeth* says: "Eat *sehri* and strengthen yourself for the fast, Sleep in the afternoon (siesta) to make it easy to wake up in the later portion of the night (for the worship of Allah ﷻ)." Abdullah Ibn Haarith reports that one of the *Sahaabah* ؓ said, "I once visited Rasulullah ﷺ at a time when he was busy in eating *sehri*." Rasulullah ﷺ then said: "This is a thing full of *barakah*, which Allah ﷻ has granted you. Do not give it up."

Rasulullah ﷺ in encouraging us repeatedly for *sehri* has said: "If there is nothing else, at least eat a date or drink some water." Thus, when there are definitely great advantages and reward in *sehri*, Muslims should try hard to partake in *sehri* as much as possible. However, in all things moderation (not too less or not too much) is important, and eating more than the required amount is harmful. Neither should so little be eaten that one feels weak while fasting nor should so much be eaten that it causes discomfort. We have been advised not to overeat.

Ibn Hajar has listed different reasons regarding the *barakah* (blessings) of *sehri*:

1. The Sunnah is followed.

2. Through sehri, we seperate ourselves from the ways of Ahle Kitaab (Jews and Christians), which we are at all times supposed to do.
3. It provides strength for worship of Allah ﷻ.
4. It causes greater sincerity in the worship of Allah ﷻ.
5. It aids in preventing bad temper, which normally comes about as a result of hunger.
6. Sehri is the time when duas are accepted.
7. At the time of sehri, one gets the opportunity to remember Allah ﷻ, make zikr and dua.

It is better that one should eat less in the nights of Ramadhaan than on other nights. After all, there is little benefit in fasting after having filled oneself at *sehri* and at breaking the fast. The pious people have said, "Whoever remains hungry in Ramadhaan shall remain safe from the evil of *Shaytaan* throughout the year until the next Ramadhaan."

Many people Fast and Worship at Night but earn nothing besides Hunger and lost sleep

Abu Hurairah ﷺ relates that Rasulullah ﷺ said, "Many people who fast, get nothing for their fasting except hunger and many perform *Salaah* by night but get nothing by it except the discomfort of staying awake."

Note: The Ulama have three different interpretations about this Hadeeth.

Firstly, this *Hadeeth* may mean that those who fast during the day and then for breaking the fast eat food that is *haraam*. All the reward for fasting is lost because of the greater sin of eating *haraam* food and nothing is gained except remaining hungry.

Secondly, it may mean those who fast but during fasting busy themselves in backbiting and falsely accusing others.

Thirdly, the person referred to may be one, who did not stay away from evil and sin while fasting.

In this *Hadeeth*, all such possibilities are included. Similar, is the case of the person performing *Salaah* the entire night but because of backbiting or any other sinful act (e.g. missing *Fajr Salaah* or keeping awake for show), loses the reward for his night of worship.

Fasting is a Protective Shield

Abu Ubaydah ﷺ reports, I have heard Rasulullah ﷺ saying, "Fasting is a protective shield for man, as long as he does not tear up that protection."

Note: "Protective Shield" means: Just as a man protects himself with a shield, similarly fasting protects him from his well known enemy *Shaitaan*. In other *Ahaadeeth*, we are told that fasting saves one from Allah's ﷻ punishment and the fire of *Jahannam* in the *Aakhirah* (Hereafter).

Once, somebody asked Rasulullah ﷺ, "What causes the fast to be torn?" He ﷺ replied, "Speaking lies and backbiting."

The Ulama tell us of six things, about which care should be takenin fasting:

Firstly: one should keep the eyes away from any place where one should not look, e.g. T.V, etc).

The pious people say that this means that we should not look at all at those places and things that take the mind away from the remembrance of Allah ﷻ.

Secondly: One should guard the tongue from lies, unnecessary talks, backbiting, arguments, etc. In the Saheeh Bukhari we read that fasting is a shield for the fasting person, for this reason, those who fast should stay away from all useless talk, joking, arguments, etc. Should anyone start an argument, then say to him, "I am fasting."

In other words, one should not start an argument and if someone else starts it, then too, one should avoid taking it up. When the person who starts an argument is not an understanding person, then at least one should remind oneself that: "I am fasting."

During the time of our Nabi ﷺ, two women were fasting and they felt so hungry that they could not manage the fast and both were close to death. When the *Sahaabah* ﷺ told our Nabi ﷺ about this, he sent a bowl to the women asking both of them to vomit into it. When they both vomited into the bowl, pieces of meat and fresh blood were found in it. The *Sahaabah* ﷺ were greatly surprised, upon which our Nabi ﷺ said: "They fasted with pure food from Allah ﷻ, but ate food not permitted by Allah ﷻ by backbiting other people."

One should therefore, stay away from sins and especially major sins like backbiting and slander, which are often done to pass time. Allah ﷻ says in the Qur-aan that backbiting is the (actual) eating of the flesh of one's dead brother.

One of the *Sahaabah* ﷺ asked Rasulullah ﷺ, "What is backbiting?" Rasulullah ﷺ replied: "To say something about your brother, behind his back, which he would not like." The *Sahaabah* ﷺ then said: "And is it still backbiting if what is said about him is really true?" Our Nabi ﷺ said: "In that case (if that which was said is really true) it is exactly backbiting; but if what is said is false, then you have in fact slandered (falsely accused) him."

Once when Nabi ﷺ passed by two graves, He said: "Punishment is being given to both the people of these graves. One is being punished because of backbiting and the other because of not having taken precautions (to stay clean) when passing urine."

Thirdly: The person who fasts must be careful about what he hears. Whatever is wrong to say, is also wrong to listen too.

Rasulullah ﷺ has said, "In backbiting, both the backbiter and the one who listens to it are equal in sin."

Fourthly: The rest of the body should be kept away from sin and wrong things. The hands must not touch it and the feet must not walk towards it. Special care should be taken especially at the time of breaking the fast that no doubtful food enters the stomach. When a person fasts and at the time of breaking the fast, breaks his fast with *haraam* food, he is like a sick person who takes medicine as a cure but also adds a little poison, which kills him.

Fifthly: After having fasted, it is not good while breaking the fast at *iftaar* to completely fill the stomach even with *halaal* food because the purpose of fasting is then lost. Fasting decreases your bodily needs and increases a persons faith and piety.

For eleven months, we eat and drink freely. In Ramadhaan this should be cut down to a minimum. We have a bad habit of filling our stomachs when breaking the fast to cover up for what was lost and again at *sehri* in preparation for the fast, thereby actually increasing our daily food.

Ramadhaan for such people increases their appetite. Many such items of food are eaten that we normally do not eat at other times. This type of habit is completely against the spirit of Ramadhaan and the true spirit of fasting.

Actually in that case we have only changed the times of eating and not really fasted. In fact, by having many types of delicious foods, we eat even more than in normal times. The result is that instead of lessening the bodily desires, these are increased. The real benefit of fasting comes with real hunger. Our Nabi ﷺ said, "*Shaitaan* lives in the body of man like blood, so close up his path by remaining hungry," i.e. when the body is hungry, the soul receives strength.

Apart from hunger, fasting gives us a chance to see the condition of the poor people and thereby feeling sorry for them. This too can be felt by remaining hungry, but by filling the stomach with delicious foods at *sehri*, we will be losing the purpose of fasting because we will not feel hungry throughout the fast.

Our Nabi ﷺ himself said: "Allah ﷻ does not hate the filling of anything to the top more than He hates the filling of the stomach." Rasulullah ﷺ said, "A few bites should be enough to keep the back straight. The best way for man is that one third should be filled with food, one third with drink, while the other third remains empty." Rasulullah ﷺ himself used to fast for days together without having eaten inbetween.

The sixth point is that: After fasting, we should always worry about whether our fast had been accepted by Allah ﷻ or not. This should be done with all forms of *ibaadaat* (worship) of Allah ﷻ. We never know whether something important may have been left out by mistake. We should always fear that Allah ﷻ may not accept our actions.

The Qur-aan commands, ***"Fasting has been made fardh for you."*** From this *Aayah* it is seen that fasting is made compulsory for every part of the body. Thus, fasting of the tongue means to avoid lies, etc., fasting of the ears means not listening to evil, fasting of the eyes means not to look at any form of evil and sin. Similarly; fasting of the self means to be free from all bodily desires, fasting of the heart means removing the love of worldly things from it and fasting of the mind means avoiding thoughts about anything other than Allah ﷻ.

A single fast of Ramadhaan is more valuable than a lifetime of fasts kept out of Ramadhaan

Abu Hurairah ؓ reports that Rasulullah ﷺ said: "Whosoever eats during one day of Ramadhaan without a valid excuse (acceptable in *Shari'ah*) shall never be able to get back that day even by fasting for the rest of his life."

Note: Some *Ulama'* say that when anybody, without any valid excuse, did not fast on any day of Ramadhaan, he can never make up

that day of Ramadhaan which was lost even if he fasts for the rest of his life. Ali ﷺ held this view. However, most of the *Ulama'* say that if a person did not fast for one day of Ramadhaan then to make up, he will have to fast for only one day. On the other hand, if a person had started a fast in Ramadhaan and had then broken it knowingly during the day without any valid excuse, then according to the *Shari'ah* he shall have to fast for sixty days one after the other with *sehri* and *iftaar*. However, the full reward and blessings of Ramadhaan will never be obtained. This is the meaning of the above *Hadeeth* i.e. where a day of Ramadhaan had been lost without excuse, no matter how many days he fasts later, he will never be able to make up the true blessings of a single day of fasting in Ramadhaan.

All this is for those who try to make up their lost days of fasting. How unfortunate and misguided are those who completely ignore the fast and do not fast at all in Ramadhaan nor fast thereafter as *kaffaarah* (covering up).

Fasting is one of the pillars of Islam and Rasulullah ﷺ has told us of five such pillars. First is the oneness of Allah ﷻ and the *Nubuwwah* of Muhammad ﷺ and thereafter the four remaining pillars *Salaah*, fasting, *Zakaah* and Hajj.

Ibn Abbas ﷺ relates a *Hadeeth* saying: "Islam is based on three things (1) *Imaan* (2) *Salaah* (3) Fasting. Whoever ignores any one of these is a disbeliever and deserves severe punishment." The *Ulama'* have said that a person only becomes a disbeliever when he fails to do that action and in addition he also denies it being a part of Deen.

There are those ignorant persons who do not fast but much worse is the case of those who not only refuse to fast but they make fun of the month of fasting e.g. by saying in a mocking manner, "He should fast who has no food in his house," or "What does Allah ﷻ gain by making us suffer from hunger?"

Such words should never be said, it should be remembered that to make fun of the smallest of part our *Deen* can lead to *kufr* (disbelief). Should any person not perform a single *Salaah* in his life, not fast one single day or fail to perform any *fardh* actions in Islam,

he does not become a *kaafir* provided he does not deny these actions to be necessary. He shall be punished for whatever fardh action that has left out. Anyone failing to fast in Ramadhaan without a valid excuse is disobedient to Allah ﷻ.

May Allah ﷻ grant me and all Muslims the strength to do good deeds, because we all have our faults. (*Aameen*)

Laylatul Qadr

Amongst the nights of Ramadhaan, there is one called '*Laylatul Qadr*,' a night of great blessings. The *Qur-aan-e-Kareem* describes it as being greater in blessedness and rewards than a thousand months which means that it is greater than eighty three years and four months.

Fortunate is that person who gets the full blessings of this night by spending it in *ibaadah* of Allah ﷻ, because he has then earned reward for *ibaadah* of eighty-three years and four months and even more. Indeed the granting of this night to the Muslims is a great favour.

The Origin

In a *Hadeeth* reported by Anas ؓ, Rasulullah ﷺ is reported to have said, "*Laylatul Qadr* was given to my *ummah* and not to any other *ummah* before this." Many reasons for the granting of *Laylatul Qadr* have been mentioned. One reason, according to some *Ahaadeeth* is given thus: Rasulullah ﷺ used to look at the longer lives of the earlier people and was saddened over the shorter lives of his own *ummah*. If His *ummah* had wished to compete with the people before them in the doing of good deeds, because of their shorter lives, it would be impossible for them to either copy or beat them. To cover up for this difference in their shorter lives, Allah ﷻ in His countless mercy gave them this night of great blessings. This means that if any fortunate

person of this *ummah* spends during his life time ten such nights in the worship of Allah ﷻ, he would have earned the reward for *ibaadah* of eight hundred and thirty years and even more.

Rasulullah ﷺ once related to the *Sahaabah* ؓ the story of a very pious man from the Bani Israel, who used to spend one thousand months in *jihad*. On hearing this, the *Sahaabah* ؓ envied that person because they could not get the same reward whereupon Allah ﷻ granted them *Laylatul Qadr* (the Night of Power).

Our Nabi ﷺ once mentioned the names of the four most pious people from amongst the Bani Israel who each spent eighty years in Allah ﷻ sincere *ibaadah*, worshipping Him, and not sinning at all. They were Nabi Ayyub ؑ, Zakariyya ؑ, Hizqeel ؑ and Yushaa ؑ. The *Sahaabah* ؓ heard this with astonishment. Then Jibraeel ؑ appeared and recited *Surah Qadr*, where the blessings of this night were revealed.

This is a great favour and gift of Allah ﷻ. To make lots of *ibaadah* on this night is also a blessing from Allah ﷻ. How wonderful are those Pious Saints who did not miss the *ibaadah* of even one *Laylatul Qadr* from a young age. The numerous benefits of this night are mentioned in many books of *Hadeeth*. The Qur-aan *Majeed* itself mentions the night in *Surah Qadr*, of which we shall begin with a short commentary.

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

(In the name of Allah the beneficent, the Merciful, We have indeed revealed this (message) in the night of Power. (Suratul Qadr: 1)

On this special night, the Qur-aan was sent down from the *lowhul mahfuz* (The preserved Tablet in a special place above the heavens) to the heavens above the earth. A great book like the *Qur-aan-e-kareem* being revealed on this night is sufficient to explain its excellence, not to mention all its other blessings and virtues. In the very next verse a question is asked.

وَ مَآ اَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ۝٢

And what will explain to you what the Night of Power is? (Suratul Qadr: 2)

In other words, the question asked here is: Have you any knowledge as to the greatness and the great importance of this night? Have you any knowledge as to the great favours and gifts that are placed in it? The next verse tells us some of that greatness:

لَيْلَةُ الْقَدْرِ ۙ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ ۝٣

The Night of Power is better than a thousand months. (Suratul Qadr: 3)

The true meaning here is that the reward for spending this night in *ibaadah* is better than having spent one thousand months in *ibaadah*. It is in fact much more, but as to how much more rewarding it is, we are not told here.

تَنَزَّلُ الْمَلٰٓئِكَةُ وَ الرُّوْحُ فِيْهَا بِاِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍ ۝ۙ٤

Therein come down the Malaaikah and the Spirit by Allah's ﷻ permission on every task (Suratul Qadr: 4)

A good explanation is given on this verse by Imaam Raazi رَحْمَةُ اللهِ عَلَيْهِ. He explains that when man first appeared on earth, created by Allah ﷻ as His deputy on earth, the *Malaaikah* looked at man with doubt. When Allah ﷻ informed them of His intention of placing man on earth, they even went further to ask, "Will you place someone on this earth who shall commit evil and shed blood?"

On this Night of Power we see that same man worshipping Allah ﷻ and loving Him. Those very same *Malaaikah* who had before

looked down on him with scorn, come down towards him, clearly sorry for the thoughts they had against him.

In this verse mention is made.... "and the spirit". Reference is clearly to Jibraeel عليه السلام. Imaam Bayhaqi رحمة الله عليه reports a *Hadeeth* by Anas رضي الله عنه wherein Rasulullah ﷺ is reported to have said, "On *Laylatul Qadr*, Jibraeel عليه السلام comes down with a group of *Malaaikah* and makes *dua* of mercy for every one whom they find busy in *ibaadah*."

This same verse which is being discussed says, "By Allah's permission on every task....

The Author of Mazhaairrul Haq writes that on this night ages ago the *Malaaikah* were created. On this night long ago the creation of Adam عليه السلام began as the things from which he was created had been gathered on this night. Trees were planted in *Jannah* and a large number of *Ahaadeeth* state clearly that on this night *dua's* are accepted.

سَلٰمٌ ۛ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ۝٥

Peace be until the break of dawn (Suratul Qadr: 5)

Yes, this is the very picture of peace. Throughout the night the *Malaaikah* recite *salaam* on the true believers who love their Lord. As one group come down another goes up as is explained in the *Ahaadeeth*. Another meaning is that it is a night of complete safety from evil and mischief. These blessings remain throughout the night until the break of dawn and are not limited to any particular hour.

All Sins are Forgiven during this Night

Abu Hurairah رضي الله عنه reports that Rasulullah ﷺ said, "Whoever stands in salaah and *ibaadah* on the 'Night of Power' with sincere faith and with sincere hope of gaining reward, his previous sins are forgiven." (Targheeb from Bukhari and Muslim)

Commentary

In the above *Hadeeth* "standing" refers to *Salaah* as well as any other form of *ibaadah*, for example *zikr*, *tilaawat* etc. The phrase '...with sincere hope of gaining reward,' means that we should be sincerely occupied with *ibaadah* only for the pleasure of Allah ﷻ and to receive reward from Him. This should not be done for others to see, or to deceive them. According to Khataabi, it means that we should have complete faith in the promise that any action shall be rewarded and thus one must stand before Allah ﷻ with seriousness and eagerness. Neither should we think of this *ibaadah* as a great difficulty nor should there be any doubt about the reward which will be granted to us.

The *Hadeeth* speaks about previous sins being forgiven. The *Ulama'* have said that this forgiveness mentioned in the above *Hadeeth* and other *Ahaadeeth*, refers only to minor (small) sins. According to the Qur-aan, major (big) sins can only be forgiven after sincere *taubah* (repentance) with the promise never to do such sins again. My late father (May Allah ﷻ bless him and grant him *noor* in his resting place) used to say that the word 'minor' has been left out, because a true Muslim is one on whom there should be no major sins. Whenever a major sin has been committed, he will never rest or find peace until he has sincerely repented and begged Allah ﷻ for forgiveness and promised not to do the same in future.

When a night like *Laylatul Qadr* comes along, one who has committed major sins should first of all ask for forgiveness with a heart full of sincerity, so that Allah ﷻ in His infinite mercy may forgive all forms of sins and when you do, remember me too in your *dua*'s (The publishers and myself request the same).

To lose Laylatul Qadr is to lose all good

Anas ﷺ reports that once when Ramadhaan had begun, Rasulullah ﷺ said: "A month has verily come upon you, which has a night better than a thousand months. Whoever misses such a night has lost all that is good and none loses, except he who is really unfortunate."

Note: Who can have any doubt as to the misfortune of the person who loses the great good of *Laylatul Qadr*? There are those who, during their jobs, have to stay awake by night throughout the year. How easy should it be for the sake of gaining the reward of over eighty years of worship of Allah ﷻ to stay awake for one month in Allah's ﷻ service?

Because of no interest, there is no desire in the heart to do *Ibaadah*. If that were present, then even a thousand nights worshipping Allah ﷻ would become very easy. It is this urge and desire that we must create. Our Nabi ﷺ had been promised many times that he had nothing to fear in the *Aakhirah* (Hereafter) and had been given good news as to his high position. Yet night after night he was seen standing for long periods and worshipping Allah ﷻ so much that his feet would become swollen. Among the Muslims, there are many pious saints who copied his example. They were human beings like us and no one can say that it is impossible for us to have that same desire for worship. It is really a matter of taking this to heart. Let us look at the example of the following famous pious people of Islam. One such person was Umar ﷺ, who having performed his *Esha Salaah* would return home and then remain in *Salaah* throughout the night until the *Azaan* was heard for *Fajr*. Then there is the example of Usman ﷺ who, after fasting the whole day used to spend the whole night in *Salaah* besides getting a little sleep during the first third of the night. It is well known about him that he used to recite the whole Qur-aan in one *rakaat*.

Ibrahim Ibn Adham رَحْمَةُ اللهِ عَلَيْهِ went so far as not to sleep at all in Ramadhaan, night or Day. Imam Shaafi رَحْمَةُ اللهِ عَلَيْهِ used to recite the

Qur-aan about sixty times during the days and nights of Ramadhaan. Besides these, there were countless other pious people who used to act carefully on the order of the Qur-aanic *Ayah*:

I have created the Jinn and Humans only that they may worship Me". (Surah Al-Zaariyaat: 56)

These are some examples of the people of the past. Even in times of evil and corruption, there are people who truly try to follow the example of Rasulullah ﷺ and do not let their jobs or their comforts stop them from worshipping Allah ﷻ. Rasulullah ﷺ said that Allah ﷻ says: "O son of Adam, spend your time in My worship and I shall bless you with freedom from want and I shall remove your poverty. Otherwise, I shall load you with lots of work and duties, while your poverty and needs shall not decrease." How often we see the truth of this. Some people serve only Allah ﷻ while having no job and yet we see that they do not need anything.

The Malaaikah Coming Down

Anas ﷺ reports that Rasulullah ﷺ said: "On *Laylatul Qadr*, Jibraeel ﷺ comes down to earth with a group of *Malaaikah*, making *dua* for blessings for every servant of Allah ﷻ whom they see in worship, standing or sitting and engaged in Allah's ﷻ praise. Then, on the day of *Eid*, Allah ﷻ boasts about them to the *Malaaikah*: 'O My *Malaaikah*, what is the reward of that worker who had done his job very well?' They reply: 'O Allah! his reward should be given to him in full.' To this Allah ﷻ replies, 'O My *Malaaikah*, My servants, the males as well as the females, have today done their duty, thereafter they went to the place of *Eid Salaah* (*Eid Gha*) raising their voices in *dua* to Me. I swear by My Honour, by My Greatness, by My Grace and by My High Position, that I shall surely answer the *dua*'s of these people.' Thereafter, Allah ﷻ addresses the people: 'Go, I have forgiven your sins and have replaced your evil actions with good

ones.' These people then return from the place of *Eid Salaah* in such a condition that their sins are forgiven."

Note: In this *Hadeeth*, it is clearly stated that Jibraeel عليه السلام comes down with the *Malaaikah*. Another *Hadeeth* reported by Ibn Abbas رضي الله عنه and quoted by Abdul Qaadir Jilaani رحمة الله عليه in his book Ghunyah, further explains this *Hadeeth*.

It is reported that Jibraeel عليه السلام, after coming down, commands the *Malaaikah* to go to the house of everyone busy with worship of Allah سبحانه وتعالى and greet him by shaking his hands. Then the *Malaaikah* spread out, visiting every house, whether large or small, whether in the jungle or on a ship, wherever a believer lives, to shake his hands. However, certain houses are not entered; the house where a dog or pig is found, the house where there is someone who has committed adultery *(zina)* and is still unclean because he has not even taken a bath and the house where pictures (photos) of men and animals are displayed.

How sad it is that Muslim houses should lose the blessed visit of the *Malaaikah* only because there are pictures of men and animals being displayed for the sake of decoration. A single picture may have been hung by just one person of the house, as a result of which all the other people in the house are deprived of blessings.

When to look for Laylatul Qadr?

Aa'isha رضي الله عنها reports that Rasulullah ﷺ said, "Look for *Laylatul Qadr* during the odd nights of the last ten days of the month of Ramadhaan."

Note: The last ten nights start on the 21st night, whether the month of Ramadhaan has of 29 or 30 days. So, we should look for Laylatul Qadr on the 21st, 23rd, 25th, 27th and 29th night.

All the *Ulama'* agree that when Rasulullah ﷺ went into *i'tikaaf* in search of *Laylatul Qadr*, he started it on the 21st night of Ramadhaan.

We should therefore spend each and every night from the 20th onwards worshipping Allah ﷻ, so that we may be sure of getting the *barakah* of Ramadhaan. Spending ten or eleven nights in worship is definitely not so difficult, if we look at the great reward that is promised.

Exact Knowledge of the date of Laylatul Qadr taken away

Ubaadah Ibn Saamit ؓ said, "Once Nabi ﷺ came out to inform us of the (correct date of) *Laylatul Qadr*. Unfortunately, a quarrel between two Muslims took place and Nabi ﷺ said, 'I came out to inform you as to when *Laylatul Qadr* occurs, but because two people quarrelled with each other, the knowledge of the correct date was taken away. Perhaps that is better for you. So, look for it in the ninth, seventh and fifth nights.'"

Note: Three important points are referred to in this *Hadeeth*. Firstly it tells us of a quarrel, as a result of which the knowledge of the exact night of *Laylatul Qadr* was lost to us. Arguments and quarrels always cause the loss of blessings.

Once Rasulullah ﷺ asked the *Sahaabah* ؓ: "Shall I inform you of something that is better than *Salaah*, fasting and charity?" The *Sahaabah* ؓ replied: "Certainly." Rasulullah ﷺ then said, "Do keep peaceful and good relations amongst yourselves, because quarrelling destroys (shave off) faith *(Imaan)*." This means that just as a razor shaves off the hair, so does quarrelling affects our *Deen*.

Rasulullah ﷺ said that the person, who refuses to speak to a Muslim brother for more than three days and dies in this condition, will go straight to *Jahannam*.

In another *Hadeeth* it is stated: "There are three people whose *Salaah* does not lift even a span (size of a hand) above their heads." One of these people are those who quarrel among themselves.

This *Hadeeth* also tells us that we should be satisfied and accept Allah's ﷻ decision in all things. For example, even though it seems that not knowing when *Laylatul Qadr* actually falls is a great loss, yet it has to be accepted because it is from Allah ﷻ. Because of this, Rasulullah ﷺ said. "It is better for us that way." We should think about this, as Allah ﷻ is Merciful to us at all times. Even when someone is given a great punishment because of his own evil deeds, he only needs to beg Allah ﷻ, admit his own evil deeds, admit his own weakness and that same punishment becomes the cause for great good. Nothing is impossible for Allah ﷻ.

Our *Ulama'* have pointed out quite a few advantages in our not knowing the exact date for *Laylatul Qadr*. First, had we known the actual date of this blessed night, there would have been many who would not have worshipped Allah ﷻ at all during the other nights. Therefore, we have to stay awake and worship Allah ﷻ for quite a number of nights, hoping that each night is perhaps the night of *Laylatul Qadr*. This means spending more nights in Allah's ﷻ worship and getting extra rewards.

Secondly, there are many of us those who are just not able to stay away from evil. How extremely dangerous and unfortunate for them would it be, when, in spite of knowing that such and such a night is *Laylatul Qadr*, they might still spend it in sin and evil?

Allah ﷻ, in His mercy, does not wish that, in spite of knowing which night is the real one, a Muslim should still spend it in sin and evil.

Thirdly, if we did know and in spite of that, for one reason or another, within or outside our control, we allowed that night to go by without worship of Allah ﷻ then it is very likely that thereafter, for the rest of Ramadhaan, no other night would have been spent in worship, whereas now many people find it possible to spend one, two or three nights in worship of Allah ﷻ because we do not know which is *Laylatul Qadr*.

Fourthly, every night spent in worship of Allah ﷻ looking for *Laylatul Qadr* is a night for which a separate reward is promised.

Fifthly, we have read that Allah ﷻ speaks highly to His *Malaaikah* about those believers who try very hard in worshipping Allah ﷻ during Ramadhaan, now more occasions of receiving Allah's ﷻ appreciation come about. In spite of not knowing when the real night of *Laylatul Qadr* is and although they have only an unclear idea about its fixed time, they still try hard to worship Allah ﷻ, night after night. If this is how they try when *Laylatul Qadr* is not known, how much more will they try if they knew?

Abu Hurairah ؓ reports that once during a conversation with the *Sahaabah* ؓ, someone spoke of *Laylatul Qadr*. Rasulullah ﷺ asked: "What is the date today?" They replied: "The 22nd of Ramadhaan." Nabi ﷺ said: "Search for *Laylatul Qadr* in the night following this day."

Abu Zarr ؓ reports, "I asked Nabi ﷺ whether *Laylatul Qadr* was only granted during the lifetime of Rasulullah ﷺ or whether it would continue to come after him, Rasulullah ﷺ replied: 'It will continue until the day of *Qiyamah*.' I then inquired in which section of Ramadhaan it comes. Nabi ﷺ replied, 'Search for it in the first ten and in the last ten days.' Thereafter Nabi ﷺ became busy with other work. I waited and finding another chance inquired: In which section of those ten days does *Laylatul Qadr* comes? Upon this, Rasulullah ﷺ became angry with me, as He had never been before and said, 'If it had been Allah's ﷻ wish to make it known, would He not have informed us? Search for it among the last seven nights, and ask no more."

In another *Hadeeth* again, Rasulullah ﷺ is reported to have told one *Sahaabi* ؓ that *Laylatul Qadr* was on the 23rd night. Ibn Abbas ؓ related: "Once, while sleeping, someone said to me in my dream: 'Rise up, this is *Laylatul Qadr*,' I woke up and rushed to Rasulullah ﷺ who was busy in Salaah. That was the 23rd night." According to other reports, the 24th was *Laylatul Qadr*. Abdullah Ibn Masood ؓ said: "Whoever spends all the nights of the year in the worship of Allah ﷻ, can find *Laylatul Qadr*. (In other words, the blessed night

moves throughout the year and does not necessarily have to come in Ramadhaan only)."

When this was related to Ubay Ibn Kaab ﷺ he said: "Yes, Ibn Masood ﷺ meaning is that people may not stay awake just on this night and become contented." Thereafter he swore by Allah ﷻ that *Laylatul Qadr* comes on the 27th. This view is also held by numerous *Sahaabah* ﷺ and *Taabieen* (companions of the *Sahaabah* ﷺ).

Most of the *Ulama'* also consider it most likely that, *Laylatul Qadr* comes every year on the 27th night (of Ramadhaan).

Therefore, if by good fortune we are blessed with finding the night, then it would outweigh all comforts and enjoyable things in the world. Even if we fail to get the much searched for night, then at least the reward for the worship is received. At least, effort should be made that the *Salaah* of *Maghrib* and *Esha* throughout the year is performed with *Jamaat* because if it is *Laylatul Qadr*, then the reward for both is so much more.

Signs of Laylatul Qadr

Ubadah Ibn Saamit ﷺ reports that he asked Rasulullah ﷺ about *Laylatul Qadr*, Rasulullah ﷺ replied, "It is in Ramadhaan, during the last ten nights, on the odd numbered nights, either the 21st, 23rd, 25th, 27th or the last night of Ramadhaan. Whosoever stands up in the worship of Allah ﷻ on this night, with sincere faith *(Imaan)* and with genuine hopes of gaining reward, his previous sins will be forgiven. Among the signs of this night is that it is a peaceful, quiet, shining night, neither hot, nor cold but moderate as if a moon is shining clear and no shooting stars are shot at the *Shayateen* on that night. It lasts until the break of the dawn (the start of fajr). Another sign is that the sun rises without any beams of light, appearing rather like the moon in its fullness. On that day, Allah ﷻ stops the *Shayateen* from rising up with the sun."

Note: Part of what has been stated in this *Hadeeth* has already been discussed. Some signs are here related about the actual night. These signs are clear and need no further explanation. Apart from these, there are other signs too, as stated in the *Ahaadeeth* or in the experiences of those who had the good fortune to experience *Laylatul Qadr*.

The sign that is, however, most specific in the *Hadeeth* is the rising of the sun, without any very bright beams of light. Other signs are not always found.

What dua a person should make on Laylatul Qadr

Aa'isha رضي الله عنها reports, "I said 'O Rasul of Allah ﷺ , should I find myself in *Laylatul Qadr*, what shall I ask of Allah ﷻ ?'" Rasulullah ﷺ replied,

اَللّٰهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّىْ

"Say, 'O Allah, You are the One who grants pardon for sins, You love to pardon, so pardon me.'"

Note: This is such an all-inclusive *dua*, where we beg that Allah ﷻ in His kindness should forgive our sins. If we get forgiven, what more do we need? Imaam Sufyan al-Thawree رَحْمَةُ اللهِ عَلَيْهِ use to say that to remain busy on this night with *dua* is better than any other form of worship of Allah ﷻ.

Ibn Rajab رَحْمَةُ اللهِ عَلَيْهِ says that we should not only remain busy with *dua* but should also take part in all other forms of worship of Allah ﷻ, e.g. recitation of the Qur-aan, *Salaah*, meditation etc. This opinion is most correct and nearer to what Rasulullah ﷺ has said, as already stated in the previous *Ahaadeeth*.

I'itikaaf (Staying in the Musjid)

Hadeeth No -1

Abu Sa'eed Khudri ﷺ reports that Rasulullah ﷺ once performed *i'itikaaf* for the first ten days of Ramadhaan. Thereafter, he made *i'itikaaf* in a Turkish tent (inside the *Musjid*) for the middle ten days. Thereafter, he raised his head out of the tent and said, "Verily, in search of *Laylatul Qadr* did I perform *i'itikaaf* for the first ten days, then for the middle ten days. Then someone (an angel) came and told me, 'It is in the last ten days. Whosoever has made *i'itikaaf* with me should continue for the last ten days.' I had been shown that night and then made to forget, which it how it shall be. I saw myself making *sajda* to Allah ﷻ with my forehead on mud the next morning. Look for *Laylatul Qadr* in the last ten nights of Ramadhaan; look for it among the odd nights."

Abu Sa'eed ﷺ says; "That same night it rained. The roof on the *Musjid* leaked. I looked at Rasulullah ﷺ eyes and forehead and there were remains of water and mud. This was on the morning of the 21st after performing *sujood* in muddy clay". (Reported in Mishkaat)

Commentary

It used to be the general practice of Rasulullah ﷺ to perform *i'itikaaf* in Ramadhaan. At times he used to remain in the *Musjid* for the whole month and during the last year of his life he was in *i'itikaaf* for twenty days. Because he always stayed in the *Musjid* for last ten days, the *Ulama'* say that it *sunnah-e-mu'akkadah* to perform *i'itikaaf* in last ten days.

From the above *Hadeeth* it can be understood that the main object of *i'itikaaf* was to search for *Laylatul Qadr*. What better way of searching can there be than to be in *i'itikaaf*, because we are considered to be in *ibaadah* all the time, whether we are awake or asleep.

Furthermore, one in *i'itikaaf* is free from all daily works and thus has all the time to spend in *zikrullah*, (the remembrance of Allah ﷻ) and meditation. Throughout Ramadhaan, Rasulullah ﷺ exerted himself in *ibaadah* and when the last ten days came along, he had no limit in pushing himself. He himself remained awake throughout the night and awakened his family for the same purpose.

Aa'isha رضي الله عنها reports: "During Ramadhaan, Rasullullah ﷺ tied his *lungi* tightly about him, staying awake all night and waking his family (for the purpose of *ibaadah*)." 'Tied his *lungi* tightly means that he spent all his time in *ibaadah.*

Hadeeth No - 2

Ibn Abbas رضي الله عنه relates that Rasullullah ﷺ said, "The person performing *i'itikaaf* remains free from sins, and he is given the same reward as those who do good deeds in spite of not having done those deeds because of staying in the *Musjid*." (Reported in Mishkaat from ibn Majah)

Commentary

One in *i'itikaaf* in the *Musjid* is not allowed to leave for his worldly needs. He may only come out use the toilet or to perform *wudhu* or *ghusl* or for attending *Jumuah* when that is not performed in that *Musjid*, after which he must return immediately. This *Hadeeth* teaches us two great benefits of *i'itikaaf*.

Firstly we are saved from sin. It is true that many times we commit sins without intending to do so. (The world all around us is full of temptations). To commit sin in the blessed month of Ramadhaan is a great harm to ourselves. By remaining in the *Musjid*, we completely avoid the temptation to commit sin. Secondly, it would seem that when we are in *i'itikaaf* in the *Musjid*, we are automatically at a disadvantage by not being allowed to perform certain good deeds like joining funeral prayers, attending burials, visiting the sick, etc. That is not so, because according to this *Hadeeth*, we are rewarded for these actions even though we did not perform them. What a great favour from Allah ﷻ! How great is Allah's ﷻ bounty! By performing our *ibaadah*, we receive the reward of many other *ibaadaat*. In fact, Allah ﷻ looks for the smallest excuse to give us His blessings. His blessings could be received plentifully with a little effort and asking. If only we can understand and properly appreciate these favours. That proper appreciation and understanding can only enter our minds when we have the true love and interest for our *Deen*. May Allah ﷻ grant us that. *Aameen*

The Last Night of Ramadhaan

Ibn Abbaas ﷺ says that, he heard our Nabi ﷺ saying, "*Jannah* becomes perfumed with the sweetest fragrance in Ramadhaan. From the beginning of the year till the end, it is being brightly decorated for this blessed month. When the first night of Ramadhaan appears, a wind blows from beneath the *Arsh* (Throne). It is called *Mutheerah*, which causes the leaves of the trees of *Jannah* to rustle and door handles to sound, causing such a beautiful sound as had never been heard before. The dark eyed beautiful ladies of *Jannah* then step forward till they appear in the centre of the balconies of *Jannah*, saying: 'Is there anyone making *dua* to Allah ﷻ for us that Allah ﷻ may marry us to him?' Then these women call out: 'O Ridhwaan, keeper of Jannah, what night is this?' He replies: '*labbaik*, this is the first night of Ramadhaan, when the doors of *Jannah* are opened to those who keep the fast from among the *ummah* of Muhammad ﷺ.'"

Rasulullah ﷺ further said, Allah ﷻ says, "O Ridhwaan open the doors of *Jannah*, and O Maalik, (keeper of Jahannam) close the doors of *Jahannam* for those who fast from the *ummah* of Ahmad ﷺ (another name for Nabi ﷺ), O Jibraeel go down to the earth and tie the evil *Shayaateen*, put them in chains and throw them in the oceans so that they make no mischief, thereby spoiling the fast of the *ummah* of My beloved Muhammad ﷺ."

Allah ﷻ commands a caller from the heavens to call out three times on every one of the nights of Ramadhaan: "Is there anyone begging of Me that I may grant him his desire? Is there anyone

repenting to me that I may turn in mercy to him? Is there anyone begging for forgiveness that I may forgive him? Who is there who shall give a loan to the One whose wealth does not become less and the One who fulfils without cutting short unjustly?"

Rasulullah ﷺ then said, "Every day at the time of *iftaar*, Allah ﷻ sets free one million people from the fire of *Jahannam*, all of whom had already earned entrance into *Jahannam*. On the last night He sets free as many as had been set free throughout the month. On the night of *Laylatul Qadr*, Allah ﷻ commands Jibraeel عليه السلام to go down to the earth with a group of *Malaaikah* (Angels). They go down carrying a green flag which is then planted on top of the Kabah. Jibraeel عليه السلام himself has one hundred wings, only two of which are spread out on this night. He spreads out these wings which cover from the east to the west. Jibraeel عليه السلام then sends out the *Malaaikah* on this night in all directions to recite salaam upon each and everyone they find in *ibaadah* (prayer) or sitting, performing *Salaah* and praising Allah ﷻ. They shake hands with them and say '*Aameen*' to all their *dua*s until dawn. When dawn comes, Jibraeel عليه السلام calls out: 'Depart O *Malaaikah* of Allah! Depart.'"

The *Malaaikah* then inquire: "O Jibraeel, but what did Allah ﷻ do regarding the needs of the faithful people from among the *ummah* of Ahmad ﷺ which they asked from Him?"

Jibraeel عليه السلام replies: "Allah ﷻ looked at them with mercy and forgave them all except four kinds of people."

Then we the *Sahaabah* رضي الله عنهم asked: "Who are they, O Rasulullah ﷺ?"

Rasulullah ﷺ replied, "They are the people who drink wine, those disobedient to their parents, those who do not speak to their near relatives and the *mushaahin*."

We asked, "O Rasulullah ﷺ who is a *mushaahin*?"

He replied: "Those who have bad feelings in their hearts for their brothers and break off relations with them".

The night of *Eidul Fitr*, the night that is called *Laylatul Jaa'izah* (The night of prize giving), comes along. On the morning of *Eid*, Allah ﷻ sends down the *Malaaikah*, to all the lands of the earth,

where they stand at the entrance of roads, calling out with a voice that is heard by all except man and jinn: "O *Ummah* of Muhammad ﷺ, come out of your houses towards a Lord that is noble and gracious, who grants much and pardons the big sins."

When they go towards the places for their *Eid Salaah*, Allah ﷻ says to the *Malaaikah*: "What is the reward of that worker who has completed his work?"

The *Malaaikah* reply: "O Lord and master, it is only right that he should receive his reward in full."

Allah ﷻ then says: "I call you to witness, O My *Malaaikah*, that for their having fasted during the month of Ramadhaan, and for their having stood before Me in prayer by night, I have granted to them, as reward, My pleasure and have granted them forgiveness. O My servants ask now of Me, for I swear by My honour and My greatness, that whatsoever you shall beg of Me this day in this gathering of yours for the needs of the Hereafter, I shall grant you, and whatsoever you shall ask for your worldly needs, I shall grant it. I swear by My honour that, as long as you shall obey My commands, I shall cover up your faults. By My Honour and My Greatness do I swear that I shall never disgrace you together with the sinful people and disbelievers. Go now from here, you are forgiven. You have pleased Me and I am pleased with you."

The *Malaaikah* on seeing this great reward given by Allah ﷻ upon the *ummah* of Muhammad ﷺ on the day of *Eidul Fitr* become greatly pleased and happy. (As reported in Targheeb.)

O Allah ﷻ, make us also of those lucky ones, *Aameen*.

Commentary

The previous pages of this book already covered almost all that is contained in this last long Hadeeth. A few points need attention. We see here that there are a few people who do not get forgiven in Ramadhaan and are very unlucky in not being able to share the great

gifts of Allah ﷻ on the morning of *Eid*. Among them are those who fight and argue amongst themselves and those disobedient to their parents. Let us ask those people one question: "You have displeased Allah ﷻ and having done so, what other place can you go to besides Allah ﷻ?" We feel very sad that for some reason or the other you have made yourselves the target for the curse of Allah ﷻ, His Rasul ﷺ and Jibraeel عليه السلام while at the same time you have been left out from Allah's ﷻ forgiveness which is freely granted.

Who else can grant you safety? Who and what can stand by your side when you carry the curse of Rasulullah ﷺ? Who can help you when Allah's ﷻ close angel Jibraeel عليه السلام has made *dua* against you? While Allah ﷻ is excluding you from His forgiveness and mercy, I beg you my dear brother and sister to think about your position at this moment. Think and give up all that which takes you away from Allah ﷻ. There is time to change and repent and now is that time. Tomorrow you shall have to stand before a Judge before whom no rank, honour, position and wealth shall help you. A Judge before whom only actions shall count and Who is always aware of our every movement. Remember that Allah ﷻ may forgive our faults as far as our relationship with Him is concerned, but will not forgive, without punishment, our mistakes in our relations with other people.

Rasulullah ﷺ said: "The bankrupt one from among my *ummah* is that person, who shall appear on the day of *Qiyaamah*, bringing with him good actions like *Salaah*, *Sawm* (fast) and charity, however, he had also sworn at someone, falsely accused someone else and hurt someone, with the result that all these people shall come forward with their complaints against him, giving witness against him. As a penalty, his good deeds shall be taken away and granted to the wronged ones. When his good deeds shall come to an end, then the wronged persons sins shall be thrown upon him (when he is not able to pay the full penalty because of not having enough good deeds). Hence, in this way he shall enter *Jahannam*." We see that in spite of many good deeds, his state of regret and sorry cannot be described. (O Allah! save us from that).

The last *Hadeeth* also gives a joyous message to the lucky ones. Allah ﷻ says that He shall not disgrace and humiliate those who did their duties in front of (and among) the unbelievers and evil doers. This is the greatness of Allah's ﷻ grace and kindness and also the importance Allah ﷻ shows for the position of the Muslims. In addition for those who wanted Allah's ﷻ pleasure, another of His blessing and favour is that their faults and sins will also be covered.

Abdullah ibnu Umar ﷺ reports that Rasulullah ﷺ said, "On the day of *Qiyaamah*, Allah ﷻ shall call a muslim to come near to Him. A curtain shall be closed so that none may see. Allah ﷻ shall then remind him of each and every fault of his which he shall be forced to admit. Seeing the great amount of his faults, that person shall feel that he had certainly failed and shall be destroyed. But then Allah ﷻ will say: 'In the world I covered your faults and today too I will hide them and forgive them for you.'" Thereafter his book of good deeds shall be given to him.

This *Hadeeth* also states that the night before the day of *Eid* is called the night of prize giving, the night when Allah ﷻ gives the true reward. This night too should be properly appreciated. Usually, once the announcement has been made that tomorrow is *Eid*, most of us, even the pious, enjoy ourselves in sleep on this night, whereas this too is a night that should be spent in *ibaadah*.

Rasulullah ﷺ said, "Whoever remains awake for *ibaadah* on the nights before both *Eids* with the aim of gaining reward, his heart shall not die on that day when hearts shall die." The meaning here is that at the time when evil will overpower all, his heart shall stay alive (guarded against evil). It may also refer to the time when the horn shall be blown to announce the day of *Qiyaamah*. On that day he will not become unconscious.

Rasulullah ﷺ is also reported to have said, "Whoever stays awake for *ibaadah* on the following five nights, entrance into *Jannah* becomes *waajib* for him, *Laylatul Tarwiyah* (the night before the eight Zil Hijjah), *Laylatul Arafah* (the night before the ninth Zul Hijjah), *Laylatul Nahr* (the night before the tenth Zul Hijjah), the night before *Eidul Fitr* and the night before the fifteenth of Shabaan.

The *Ulama'* have written that it is *mustahab* to remain in *ibaadah* on the nights before *Eid*. It is reported by Imaam Shafi رَحْمَةُ اللهِ عَلَيْهِ that, there are five nights in which *dua*s are accepted; The night preceding Friday, the night before both *Eid*s, the first night of Rajab and *Laylatul Baraa'h* (the fifteenth of Shabaan).

I have now come to the end of this book. In conclusion, hoping that this shall be of benefit to those who look for Allah's ﷻ pleasure, I beg all readers to make *dua* for me, the humble writer of these pages, during those special hours of Ramadhaan. It is possible that because of your *dua*s, Allah ﷻ bestows His happiness and love upon me too. *Aameen.*

فضائلِ تبلیغ

Virtues of Tabligh

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Part One - Verses of the Qur-aan concerning Tabligh

First of all, I want to mention a few verses of the Qur-aan concerning Tabligh. From these verses, the readers can easily see how important Allah Ta'ala regards calling people to Islam.

وَ مَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَآ
اِلَى اللّٰهِ وَ عَمِلَ صَالِحًا وَّ قَالَ اِنَّنِيْ مِنَ الْمُسْلِمِيْنَ

"And whose words can be better than his, who calls (people) towards Allah, and performs good deeds, and says: 'I am one of those who obeys Allah!'"

Whoever invites people to Allah Ta'ala in any way deserves the honour mentioned in the above verse. The Ambiyaa [Prophets] (Alayhimus Salaam) called people to Allah Ta'ala with miracles, the Ulama invite them by lectures, the Mujaahideen call them by means of the sword and the muazzins call them by means of the azaan. In short, whoever invites people to good deeds deserves this reward.

وَ ذَكِّرْ فَاِنَّ الذِّكْرٰى تَنْفَعُ الْمُؤْمِنِيْنَ

"O Nabi ﷺ, call them to (the Truth), because calling people is very beneficial for the Believers."

The Ulama have written that by calling people to the truth is meant educating the Muslims through the verses of the Holy Qur-aan, for these would guide them to the right path. But this can also be useful for the disbelievers, because then they may become believers.

The reason for the people doing Tabligh should not be to show off their ability and beautiful speech to the listeners. Rasulullah ﷺ has said: "Whoever learns the art of speech in order to attract the people towards himself, his ibaadat, whether fardh or nafl, will not be accepted on the Day of Qiyaamah."

وَ اْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَ اصْطَبِرْ عَلَيْهَا ؕ لَا نَسْـَٔلُكَ رِزْقًا ؕ نَحْنُ نَرْزُقُكَ ؕ
وَ الْعَاقِبَةُ لِلتَّقْوٰى

"And command your family to perform Salaah, and also perform these yourself regularly. We do not ask you for sustenance (rizq). We will give you sustenance; and the final reward is for those who fear Allah."

Many ahaadith mentions that whenever anyone complained of poverty to Rasulullah ﷺ, he recited this verse, and advised him to perform Salaah regularly, because a person who is regular in Salaah will receive abundant rizq (provision).

It has been stressed in this verse to first do actions yourself before commanding others, because this is a more effective and successful method of preaching. That is why all the Ambiyaa (Alayhimus salaam) themselves first practiced upon what they preached to others. Thus they became examples for their followers.

Moroever, Allah Ta'ala has promised lots of sustenence for those who perform Salaah regularly, so that they should never feel that

Salaah can interfere with the earning of their wealth, whether through business, service, etc.

يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَ ؕ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ

"O son! Perform your Salaah regularly and command people to do good deeds, and prevent them from wrong things, and be patient with whatever comes to you (while preaching the Truth) surely this demands bravery!" (Surah Luqmaan: 17)

وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ؕ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ

"O Muslims, there must be a group among you who would invite people to Good; and would command them to do good deeds, and would prevent them from wrong things; and these are the people who will be saved." (Surah Aali Imraan: 105)

In this verse, Allah Ta'ala has clearly commanded the Muslims to prepare a group of people who would call people to Islam throughout the world, but we see that the Muslims have totally forgotten this command. In the meantime, the non-Muslims are preaching their religion day and night. For instance, some Christians have been specially chosen to spread their religion in the whole world; similarly other religions are trying their best to preach their own religions. But the question is, is there such a group among the Muslims?

If anyone or any group among the Muslims tries to preach Islam, we find faults with them instead of giving them help. It is the duty of

every Muslim to help those who call people to Islam and to correct their mistakes if any. But most people don't do anything themselves to preach Islam and they don't help those who have given their lives for calling to Allah Ta'ala. Thus the result is that even those that are sincere are disappointed, and give up.

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ ؕ

"O Muslims! You are the best of people who have been chosen for the guidance of man, you command them to do good deeds and prevent them from the wrong things; and you have firm faith in Allah." (Surah Aali Imraan: 10)

'The Muslims are the best of all people' has also been mentioned in some sayings of Rasulullah (Sallallahu Alayhi Wasallam). Even the above verse gives the honour of 'Best Nation' to us, provided we call people to Islam, command people to do good and prevent them from evil.

The real reason for this verse is to show the importance of commanding people to do good deeds, and this is what seperates Muslims from non-muslims. It is not enough to encourage good and to stop evil only now and then, but this should continue at all times and on all occasions.

لَا خَيْرَ فِيْ كَثِيْرٍ مِّنْ نَّجْوٰىهُمْ اِلَّا مَنْ اَمَرَ بِصَدَقَةٍ اَوْ مَعْرُوْفٍ اَوْ اِصْلَاحٍ بَيْنَ النَّاسِ ؕ وَمَنْ يَّفْعَلْ ذٰلِكَ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا

"In most groups of people, there is no good at all except those who command people to give charity or instruct them to do good things, or make peace between people (they will be rewarded by Allah).

And whoever does this only to please Allah, soon he will receive a great reward from Allah." (Surah Nisaa: 114)

In this verse, Allah Ta'ala has promised great reward for those who preach the truth. How great can be the reward that has been called 'great' by Allah Ta'ala?

Rasulullah ﷺ has said, "A man's words may become a burden (sin) for him, except those words that he has spoken calling people to do good deeds, and preventing others from forbidden things, or for remembering Allah Ta'ala."

In another Hadith, Rasulullah ﷺ has said, "Shall I tell you a reward better than Nafl Salaah, fasting and charity?" The Sahaabah (RA) said, "Please do tell us, O Messenger of Allah ﷺ!". Rasulullah ﷺ said: "To make peace between people, for hate and fighting wipes out good deeds just as a razor removes hair."

To make peace between people is also another form of instructing them to do good and stopping them from evil. It is therefore very important to bring about peace between people.

Part 2 - Few Ahaadith of Rasulullah (sallallahu alayhi wasallam) about Tabligh

Hadith No -1

It is reported by Abu Sa'eed Khudri (Radhiyallaho anho) that Rasulullah ﷺ said: "Whoever sees a haraam thing being done, must prevent it with his hand; and if he cannot do this, then he should prevent it with his tongue; and if he cannot do this even, then he should at least think of it as a sin in his heart, and this is a very low level of one's Imaan."

In another Hadith, it has been said that if a person can prevent evil with his tongue then he should prevent it; otherwise, he should at least think it evil in his heart. Another Hadith says that if anyone hates sin within his heart, he is a true believer, but this is the weakest form of Imaan. This topic comes in many other sayings of Nabi ﷺ. Now think well that how many Muslims there are who practice on this Hadith. How many of us stop evil by force, how many with the tongue, and how many of us seriously hate it within our hearts?

Hadith No -2

It has been reported by Nu'maan bin Basheer (Radhiyallaho anho) that Rasulullah ﷺ said: "There are people who do not break the limits (laws) of Allah Ta'ala, and there are others who do so. They are like two groups of people on a ship; one of them got onto the upper deck (story) and the other, on the lower deck of the ship. So, when the people of the lower deck needed water, they said: 'Why should we cause trouble to the people of the upper deck when we can easily have plenty of water by making a hole in our deck.' Now if the people of the upper deck do not stop this group from such foolishness, all of them will drown - but if they stop them then they will all be saved." (Bukhari & Tirmizi)

Once, the Sahaabah (RA) asked Rasulullah ﷺ: "O Messenger of Allah ﷺ! Can we people be destroyed even when there are pious Allah-fearing people among us?" He answered: "Yes, when evil deeds are plentiful in them (more than their good deeds)."

Nowadays the Muslims are generally worried about the fall of this Ummah, and they give some ideas about how to stop this fall, but did they ever think as to what is the main cause of our fall? They cannot understand the true reason for our downfall, whereas the proper way to fix this problem has been told by Allah Ta'ala and Rasulullah ﷺ. It is a pity that because of the continued neglect of Tabligh, the Ummah is going down even further. In fact, the main cause of our fall is that we do not do Tabligh nor do we help those who are trying.

Hadith No -3

It has been reported by Ibn Mas'ood (Radhiyallaho anhu) that Rasulullah ﷺ said: "The fall of Bani Israa-eel started like this: when the pious among them saw certain sins being done by the sinners, they stopped them from doing the sin; but when the sinners did not make taubah, the pious, because of their relationship and friendship, continued to mix with them. So, when this became the situation, Allah Ta'ala caused their hearts to be cursed in the same manner." (i.e. their hearts were also affected with the sins of the sinners). Then Rasulullah ﷺ read a verse of the Qur-aan, which says: 'The disobedient and the sinners among the Bani Israa-eel were cursed by Allah.' Then Rasulullah ﷺ advised his Sahaabah: "(to stop this happening to them) You must encourage others to do good deeds and stop them from doing wrong things: you should stop every tyrant (bully) from tyranny (hurting others) and invite him towards truth and justice."

Another Hadith says that Rasulullah ﷺ said: "You people must call to the truth, and stop the sinners from doing haraam things, and stop the tyrants (bullies), bring them towards the right path, otherwise you will be cursed and your hearts will be spoilt, just as Allah Ta'ala did with the Bani Israa-eel." The Bani Israa-eel were cursed because among other things, they did not stop others from doing haraam things.

Nowadays it is considered very good to be at peace with all, and to please everyone all the time. They say it is counted as good manners. Obviously, this is a wrong method.

Many ahaadith say that when a sin is done secretly, its sin lands on the sinner only; but when a sin is done openly, and those who are able do not stop it, then it affects all the people around.

Now everyone can see for himself, how many sins are done in front of him every day, and he, in spite of having the power to stop them, doesn't do so. It is a pity that if anyone makes an effort to stop the wrong, the shameless people find faults with him instead of helping him.

Hadith No -4

Hadhrat Jareer bin Abdullah (Radhiyallaho anho) says, "I heard Rasulullah ﷺ saying: "When a sin is done in front of someone or a group and they do not stop it, although they can, then Allah Ta'ala gives them a severe punishment before their death." (Targheeb)

O my friends who wish to see the improvement of Islam and the Muslims; you have now clearly seen the cause of our fall. We do not stop even our own family from wrong-doing. We do not even think about stopping evil, leave alone doing something about it.

Hadith No -5

It has been reported by Hadhrat Anas (Radhiyallaho anho) that Rasulullah ﷺ said: "So long as a person says "La ilaaha illallaah" (no one is worthy of worship but Allah), he receives rewards, and is saved from miseries and problems, unless he ignores its rights." His Sahaabah said: "O Messenger of Allah ﷺ, how are its rights ignored?" He answered: "When sins are done openly, and the person who recites the kalimah does not stop the sinners from their sins." (Targheeb)

Now you can yourself see how often sins are done during these times, yet there is no serious effort to stop them. With so much of sins around us, the very existence of the Muslims in the world is a great favour of Allah Ta'ala, otherwise we are inviting the anger of Allah Ta'ala in all different ways. Hadhrat Aaishah (Radhiyallaho anha) asked Rasulullah ﷺ, "When the punishment of Allah Ta'ala comes to the people of any area, does it affect the pious, just as it affects the guilty?" Rasulullah ﷺ answered: "Yes, it does affect all of them in this world, but on the day of Qiyaamah the pious will be separated from the guilty." Therefore, those people who are satisfied with their own piety, and do not try to stop others should not be content that they are safe from the punishment of Allah Ta'ala. If a punishment comes from Allah Ta'ala, then they too will be punished.

Hadith No -6

Hadhrat Aaishah (Radhiyallaho anha) says: "Once Rasulullah ﷺ entered the house and I saw from his face that something very important had happened to him. He did not talk to anyone, and after making wuzu he entered the masjid. I stood behind the wall to hear what he said. He sat on the mimbar and after praising Allah Ta'ala, he said, "O Muslims! Allah has commanded you to call people to good deeds, and stop them from doing sins; otherwise a time will come when you will make dua to Him, but He will not listen to you; you will ask your needs of Him, but He will not grant them; you will ask for His help against your enemies, but He will not help you." After saying this, he came down from the mimbar."

Hadhrat Abu Darda (Radhiyallaho anho), who is an important Companion of Rasulullah ﷺ says: "You must command people to do good and stop them from evil; otherwise Allah Ta'ala will cause such

a bad person to rule over you, who will not respect your elders, and will not have mercy on your youngsters. Then you people will make dua to Allah Ta'ala, but He will not accept your dua; you will ask Him for help, but He will not help you, you will ask for His forgiveness but He will not forgive you; because Allah Himself says:

"O Believers, if you help Allah, then will He help you, and will make your feet firm (give you strength against your enemies)."

Allah Ta'ala says in another verse:

"O Believers! If Allah helps you, then no one can overpower you; and if He does not help you, then who can come to your help and the Believers should only trust in Allah Ta'ala."

It has been reported by Hadhrat Huzaifah (Radhiyallaho anho) that Rasulullah ﷺ said on oath: "You must command people to do good deeds, and stop them from doing haraam things; otherwise Allah Ta'ala will send a severe punishment upon you, and then even your duas will not be accepted by Him."

Hadith No -7

It has been reported by Abu Hurairah (Radhiyallaho anho) that Rasulullah ﷺ said, "When my followers will begin to give importance to the worldly benefits, their hearts will lose the love of Islam; and when they stop calling to the truth, and stopping evil, they will lose the blessings of Wahi; and when they will swear each other, they will lose respect in the eyes of Allah." (Tirmazi)

Rasulullah ﷺ said:

"None of you can be a true Muslim, unless his wishes are according to the religion that I have brought."

Rasulullah ﷺ said: Allah says: "O son of man, give yourself to My worship, and I will free your heart from the worldly worries and will remove your poverty, otherwise I will fill your heart with a thousand worries and will not remove your poverty."

If we carefully study Islam, we will have to say that it has shown a proper place for our worldly jobs and our Islamic duties. We have been commanded to use half of our time for our Ibaadaat, and we may spend the rest of our time in all other things such as resting or going to work etc. According to this plan, we can carry out our Islamic duties as well as our worldly needs. So, if we busy ourselves mainly with the worldly needs, then we are unjust and unfair. Justice requires that we should do both, that is, see to our needs of this life as well as to the hereafter, so that both are taken care of.

"O Allah, save us from the tests of sins, whether they are visible or hidden." Aameen.

Part 3 - Practise what you Preach

Rasulullah ﷺ, on the night of Mi'raaj, saw a group of people whose lips were being clipped with fiery scissors. On asking who they were, Jibra-eel (Alayhis salaam) told him that these persons were carrying out Tabligh from among your followers who did not act on what they preached. A Hadith says:

> ***"Some of the people of Jannah will ask those in Jahannam: "How are you people here, whereas we followed your preachings, and therefore we got into Jannah?" They will answer: "We did not practise ourselves what we preached to others."***

Allah Ta'ala says in the Qur-aan:

> ***"Do you command people to do good, but forget your own selves, although you read the Book? Do you not understand?"***

Rasulullah ﷺ says:

> ***"On the Day of Qiyaamah, no one will be permitted to move away a single step until he is asked these four questions: (1) How did you spend your life? (2) What use did you make of your youth? (3) How did***

you earn your wealth, and where did you spend it?
(4) How much did you act upon your knowledge?"

Hadhrat Abu Darda (Radhiyallaho anho) says: "The thing I fear most is the question that will be put to me on the Day of Qiyaamah in front of all the people: Did you act upon the knowledge that you had?"

Rasulullah ﷺ says in another Hadith: "Knowledge is of two kinds: one, which remains on the tongue only and does not affect the heart and the other which goes into the heart and benefits the soul, that is the useful one."

A Muslim should not learn only the knowledge of ibaadat, but also the spiritual knowledge which would purify his heart because we would be questioned about it on the Day of Qiyaamah as to how much it was acted upon. Similar warnings are found in several other Ahaadith.

Part 4 - The Importance of Ikraam (honouring/respecting your Muslim brother)

This section is about another very important part of Tabligh, which through a little carelessness of the persons doing Tabligh, can do harm instead of good. For instance, when trying to stop someone from wrongdoing, or save him from a bad habit, you should advise him alone and not openly disgrace him in front of others. A Muslim's respect and honour is very valuable; as explained in the following sayings of Rasulullah ﷺ:

> ***It has been reported by Abu Hurairah (Radhiyallaho anho) that Rasulullah ﷺ said: "Whoever hides the sins of a Muslim, Allah Ta'ala will hide his sins in this world and in the Hereafter: and Allah helps His servant so long as he helps his brother Muslim." (Targheeb)***

> ***It has been reported by Ibn Abbaas (Radhiyallaho anho) that Rasulullah ﷺ said: "Whoever hides the wrong-doings of a brother Muslim. Allah will hide his wrong-doings on the Day of Qiyaamah, and whoever will tell others about the wrong-doings of a brother Muslim, Allah will inform others about his wrong-doings to the people, so much so that he will be disgraced sitting in his own house." (Targheeb)***

Similarly, there are many other Ahaadith on this subject, therefore, the callers to Allah Ta'ala should always hide the faults and look after the respect of our brothers in Islam. Another Hadith says: "Whoever does not help his brother Muslim when he is being disgraced, Allah

Ta'ala will not worry about him when he himself is badly in need of help."

In many Ahaadith, the disrespecting of a Muslim has been strictly made haraam; therefore, the people doing Tabligh should be very cautious. Even advice should be given in such a way that the sinner is not disrespected; otherwise the advice will cause the opposite effect. In short, the sinners must be corrected according to the command of Allah Ta'ala, but let us not forget the instructions given above to respect every Muslim.

A person doing Tabligh must be polite and kind when he speaks to people because bad manners and bad words have the opposite effect. Once, a person giving advice spoke harshly to the Khalifa Ma'moon ar-Rasheed. He said: "Please be polite and kind to me, for Firaun was a worse person than me, and Hazrat Moosa (Alayhis salaam) was a much better person than you, but when Hazrat Moosa and Hazrat Haroon (Alayhis salaam) were sent to advise Firaun, Allah Ta'ala said:

"Speak to him in soft words so that he may turn to the Right Path, or maybe he will fear Me!" (Taahaa-44)

The people doing Tabligh should always be kind and polite towards their listeners, and should treat them as they would themselves like to be treated.

Part 5 - Importance of Ikhlaas (Sincerity)

The people doing Tabligh should be very sincere. Even a small good deed with sincerity will be greatly rewarded by AlIah Ta'ala, but without sincerity, it will have no reward in this world or in the Hereafter.

Rasulullah (Sallallahu Alayhi Wasallam) says about sincerity: "Allah does not look at your faces, or towards your riches; but He sees (the sincerity of) your hearts, and your deeds." (Mishkaat)

On another occasion, Rasulullah (Sallallahu Alayhi Wasallam) was asked as to what is the meaning of 'Imaan'. He answered: "It means sincerity." (Targheeb)

Hadhrat Mu'aaz (Radhiyallaho anho) was made the governor of Yemen. When he was about to leave, he asked for advice from Rasulullah (Sallallahu Alayhi Wasallam) who said: "Be sincere in all your beliefs and actions for it will increase the reward of your good deeds." Another Hadith says: "Allah Ta'ala accepts only those deeds of His servants, which are done with complete sincerity for Him."

Another Hadith says:

"Allah has said: 'I am the most self-respecting and self-sufficient of all partners; therefore whoever brings a partner to Me in any action (i.e. whoever does some action not purely for Allah's sake, but to show off to someone), I pass him over to that partner, (and do not help him at all). Then I have no value for his actions, which are all given to the partner.'"

It has been stated in another Hadith that it will be said on the Day of Qiyaamah: "Whoever has made a partner to Allah Ta'ala in any action, he should ask for his reward from the partner; because Allah Ta'ala does not need any partner."

Another Hadith says:

"Whoever does ibaadat for show, he becomes guilty of false worship; and whoever fasts for show, he also becomes guilty of false worship; and whoever gives charity for show, he also becomes guilty of false worship." (Mishkaat)

To be guilty of false worship here means that he does not perform such good deeds sincerely to please Allah Ta'ala only, but by making a show of them he wants to look good in front of people, which is like making partners to Allah Ta'ala indirectly.

Another Hadith says:

"Certain groups of people will be called first for questioning on the Day of Qiyaamah. A martyr will be asked by Allah, "Did I not give such and such favours to you?" He will admit those favours. Then Allah will ask him: "How did you make use of My favours?" He will answer: "I went in Jihaad to please You, and was killed for You." Allah will say: "You lie! You went in Jihaad to be called a hero by people, and

this has been done." Then he will be thrown headfirst into the fire of Jahannam. Next, an Aalim will be called and the same questions will be put to him. In reply he will admit the favours of Allah. Then he will be asked: "How did you make use of My favours?" He will answer, "I learnt the knowledge of Islam and taught it to others only to please You." Allah will say: "You lie! You learnt knowledge in order to be called an Aalim and you read the Qur-aan to be called a Qaari." Then he too will be thrown headfirst into the fire of Jahannam. Thereafter a rich man will be called, and the same questions will be put to him. He will say: "I always spent money to please You." Allah will say: "You lie! You spent money in order to be called a generous man, and this has been said." Then he will also be thrown headfirst into the fire of Jahannam." (Mishkaat)

Therefore, we should always avoid show and should invite to Islam only to please Allah Ta'ala. We should follow the Sunnah of Rasulullah (Sallallahu Alayhi Wasallam), and should not wish to become famous or to receive favours from the people. If our intention is incorrect, we should ask Allah Ta'ala to protect us and should ask His forgiveness.

May Allah Ta'ala grant us ikhlaas (sincerity) to serve Islam to the best of our ability. Aameen.

Part 6 - Respect for Learning Deen and the Ulama in Islam

In this chapter, I would write down a few points to the Muslims so that they may know how to respect the Ulama and those doing Tabligh. Today it is normal to find faults with those doing Tabligh and the Ulama. This is very harmful from an Islamic point of view. Everywhere in the world, there are good as well as bad people and if there are a few bad Ulama also, it is quite normal. Remember two important points! Firstly you should not think bad about anyone, unless you have a solid proof.

Allah Ta'ala says in the Qur-aan:

"And do not take any action about something which you do not know, because everyone will be questioned as to how he used his ears and eyes and the heart."

Obviously it is wrong to reject the (good) advice of a person doing Tabligh, only because you have some doubts about him.

The Jews translated their holy books into Arabic, and used to read them out to the Muslims but Rasulullah (Sallallahu Alayhi Wasallam) was so careful that he said: "O Muslims, you should not accept or reject what they say but you should say: 'Whatever Allah has revealed, we believe in all of that."' In other words, he stopped us

from rejecting even a kaafir's word without first checking. However we are such that we do not listen to those doing Tabligh and attack them even when we know that they are pious.

The second thing that you must remember is that even the pious Ulama and those doing Tabligh are also human beings, and they too can have some weaknesses. They will answer for their good or bad deeds and the final decision belongs to Allah Ta'ala but I hope that by His mercy and kindness He will forgive them because they have been serving His Deen throughout their lives. In short, to doubt and find faults with those doing Tabligh, or to speak bad about them to others, will take people away from Deen and will be the cause of great worry for those who are doing the work of Deen.

Rasulullah (Sallallahu Alayhi Wasallam) has said:

"Whoever respects the following three, he really shows respect to Allah: (1) An old Muslim, (2) One who teaches the Qur-aan without any excess, (3) And a ruler who is fair to the people." (Targheeb)

Also the following saying of Rasulullah (Sallaliaho alayhi wasallam) tells us:

"That person who does not respect our elders, is not merciful to our youngsters, and does not respect our Ulama is not one of us."

"Whoever disgraces the following three persons is not a Muslim but a hypocrite: first, an old Muslim: second, an Aalim (of Deen); and third, a fair ruler."

Rasulullah (Sallallahu Alayhi Wasallam) has also said:

"I fear especially three problems in my followers. First, because of increasing the things of this world, they will become jealous of one another; second, discussing the Qur-aan will become so common that

even the ignorant (those who don't know) will say that they know the meanings of the Qur-aan, although many meanings are such that cannot be understood by anyone except the strong Ulama of the Qur-aan, who say: "We have strong belief in it, and that it is from Allah", so how much more careful should be the common people; third, the Ulama will be neglected and will not be used properly." (Targheeb)

Of course, there have always been some differences between the Ulama, mostly about small problems, for which they cannot be hated.

There have been many small differences about Salaah between the four Imaams; but this does not mean that their followers should doubt the Imaan of one another, and call each other 'kaafir'. We know that doctors have differences and lawyers have differences but people still go to them. Every Muslim has been commanded to listen to those Ulama whom he respects and knows to be the followers of the Sunnah, and should not find faults with those whom he does not like. Anyone who has no proper knowledge of Islam and the Qur-aan, has no right to find faults with the Ulama.

Part 7 - Keeping Company of the Pious (Ahlullah)

In this last chapter, I would remind the Muslims to follow the Sunnah of Rasulullah (Sallallaho alayhi wasalla'm), and to make friends with those who practice Islam fully and remember Allah Ta'ala day and night, because this will make them strong in Islam. Even Rasulullah (Sallallahu Alayhi Wasallam) was commanded to stay with pious people. Rasulullah (Sallallahu Alayhi Wasallam) says:

"Shall I tell you something with which you can get good in this world and the Aakhirah? Remember, it is staying with those who remember and praise Allah day and night." (Mishkaat)

Now it is up to you to look for the true lovers of Allah Ta'ala and these are the followers of the Sunnah, because Allah Ta'ala has sent his beloved Nabi (Sallallahu Alayhi Wasallam) as an example for the guidance of the Muslims. Allah Ta'ala says in the Qur-aan:

"O Nabi (Sallallahu Alayhi Wasallam), say: "If you people (really) love Allah, then follow me; so that Allah will love you, and will forgive your sins; and Allah is Forgiving, Merciful."

Therefore, whoever follows Rasulullah (Sallallahu Alayhi Wasallam) sincerely is nearer to Allah Ta'ala, and whoever does not follow him

is far away from Allah Ta'ala. The Ulama have written that whoever claims to be a lover of Allah Ta'ala, but does not follow the Sunnah of Rasulullah (Sallallahu Alayhi Wasallam) is a liar, because a true lover loves everything of the beloved.

Rasulullah (Sallallahu Alayhi Wasallam) said: "All my followers will enter Jannah, but not those who have denied (not accepted) me." The Sahaabah said: "Who would deny (not accept) you?" He said: "Those who follow me would enter Jannah, but those who disobey me, they in fact deny me."

In another Hadith, Nabi (Sallailaho alayhi wasallam) has said. "No one of you can be a true Muslim unless his wishes are according to that which I have brought, that is the Qur-aan." (Mishkaat)

We cannot believe that those who claim to love Islam and the Muslims would disobey Allah Ta'ala and His Nabi (Sallallahu Alayhi wasallam). When we say that something is against the Sunnah, they feel very angry; then how can they be from the followers of Rasulullah (Sallallahu Alayhi Wasallam)?

Sa'di (Rahmatullah alaih) has said: "Whoever follows a way opposite to the Sunnah of Rasulullah (Sallallahu Alayhi Wasallam), he will never reach his destination."

Therefore, whoever stays with the true lovers of Allah Ta'ala and followers of the Sunnah, in order to get sawaab, will certainly be saved (from Jahannam).

Rasulullah (Sallallahu Alayhi Wasallam) said:

"Whenever you pass through the Gardens of Jannah, eat of its fruits." The Sahaabah (RA) asked: "What are the Gardens of Jannah?" Rasulullah (Sallallahu Alayhi Wasallam) answered: "The gatherings where the knowledge of Islam and the Qur-aan is taught."

Rasulullah (Sallallahu Alayhi Wasallam) also said: "Luqmaan instructed his son in these words: "Stay with the Ulama, and listen carefully to the words of the wise, because Allah alivens the dead hearts with them, just as He alivens the dead earth with heavy rains; and only the wise understand Deen."

"A Sahaabi (RA) asked Rasulullah (Sallallahu Alayhi Wasallam) "Who can be the best friend for us?" He answered: "Such a person that, when you see him, you remember Allah; when you listen to him, your knowledge of Islam is increased; when you see his actions, you are reminded of the Aakhirah." (Targheeb)

Sheikh Akbar has written: "You cannot get rid of your evil wishes, though you may try for your whole life unless your wishes are according to the orders of Allah and the Sunnah of the Rasulullah (Sallallahu Alayhi Wasallam). So, when you find a true lover of Allah, serve him well and follow him as though you have no ideas of your own; obey him in all your problems, even those concerning your job, so that he may take you to the right path and take you nearer to Allah Ta'ala."

Rasulullah (Sallallahu Alayhi Wasallam) says "When a group of people remember Allah in a meeting, then the Malaaikah surround that gathering, Allah's mercy comes down on them and Allah remembers them in the group of Malaaikah." What honour can be greater for the Muslims than that Allah remembers and appreciates them? Rasulullah (Sallallahu Alayhi Wasallam) says: "An angel is sent to those who remember Allah sincerely, and he says 'Allah has forgiven your past sins, and has changed your bad deeds into good ones'."

In another Hadith, Rasulullah (Sallallahu Alayhi Wasallam) says: "Any group of Muslims, who do not remember Allah, (do not) send salaams to His Prophet (Sallallahu Alayhi Wasallam), will be disappointed on the Day of Qiyaamah."

Once, Hadhrat Abu Hurairah (Radhiyallaho anho) went to a bazaar and called out to the people: "O brothers! You are sitting here, and the 'wealth' of Rasulullah (Sallallahu Alayhi Wasallam) is being distributed in the masjid." The people ran to the masjid, but because no 'wealth' was being distributed there, they returned disappointed. Hadhrat Abu Hurairah (Radhiyallaho anho) asked them. "After all what was being done there?" They answered: "A few people were reading the Qur-aan, and a few others were busy in the zikr of Allah." He said: "This is what we call the 'wealth' of Rasulullah (Sallallahu Alayhi Wasallam)."

Imam Ghazali (Rahmatullah alaih) has mentioned many similar Ahaadith. Even Rasulullah (Sallallahu Alayhi Wasallam) has been ordered by Allah Ta'ala:

"O Messenger! Stay with those who make dua to Allah every morning and evening, and they only want His pleasure; and do not turn your eyes from them hoping for the attractions of the worldly life; and do not follow that person whose heart We have turned away from our zikr, and who follows his own wishes, and (therefore) he has broken the rules (of Islam). "

It is mentioned in many Ahaadith that Rasulullah (Sallallahu Alayhi Wasallam) used to thank Allah Ta'ala for making such pious people from his followers that he was ordered to stay with them. In the same aayah, Rasulullah (Sallallahu Alayhi Wasallam) has been ordered to stay away from those who follow their wishes and break the rules of Allah Ta'ala. He has been instructed again and again not to follow their wishes.

Now all those who blindly follow the ways of the sinners and the non-muslims should look into their hearts and see how far they are from the true Muslims. Their imitating the non-muslims has taken them far away from the Right Path:

"O innocent villager! I fear that you won't be able to reach the Kaaba; because the road that you are travelling on goes to Turkey."

I wanted to tell you about Deeni matters, and I have done my duty. Now I leave you to Allah Ta'ala. Even the Ambiyaa (Alayhimus salaam) were ordered only to say the truth.

You are requested to remember me in your duas.

Mohammad Zakariyya Kandhelwi,
Mazaahir-ul-Uloom, Sahaaranpur
29 Zilhaj 1348 AH.